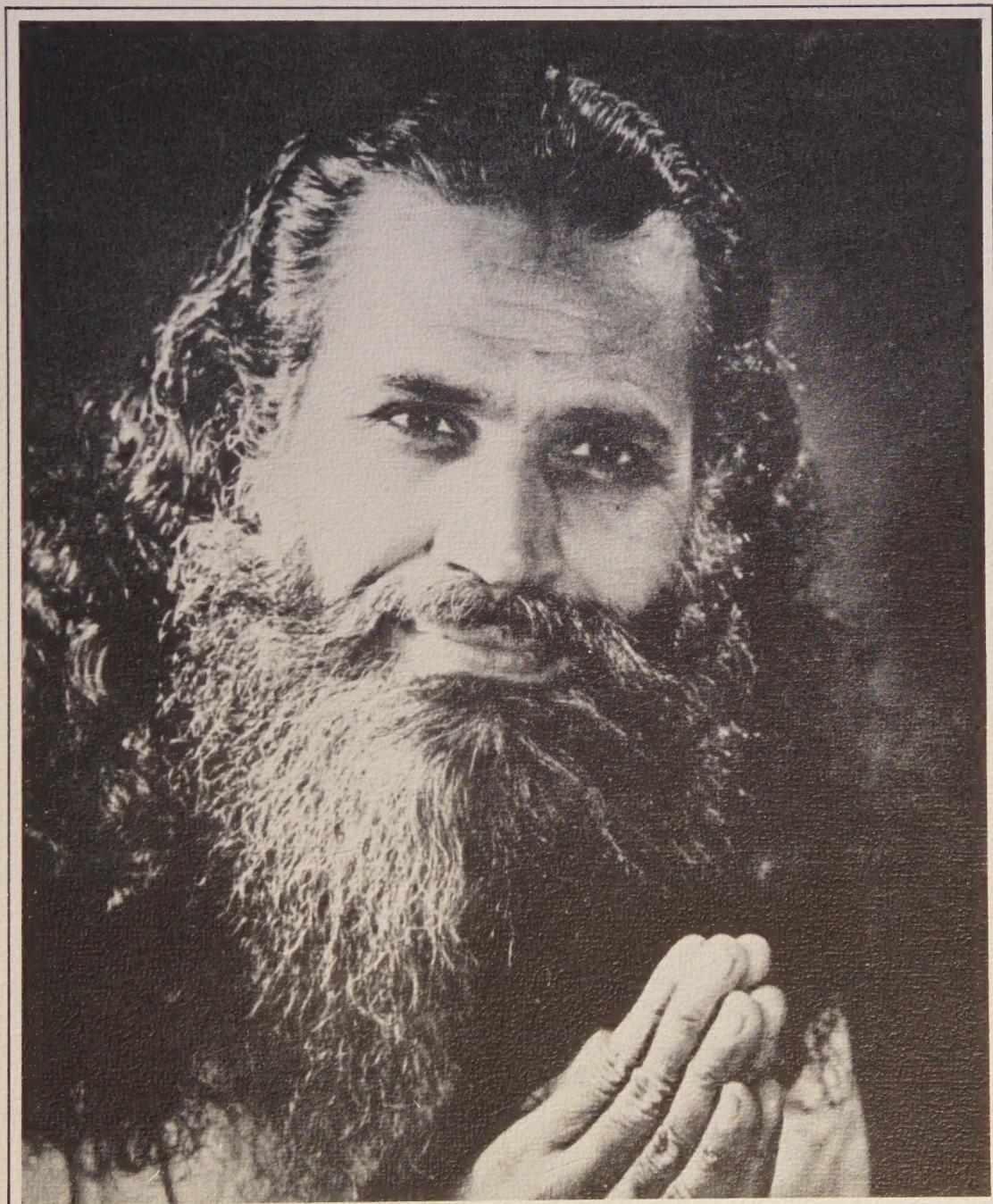


Integral Yoga

MAGAZINE OF THE INTEGRAL YOGA INSTITUTE



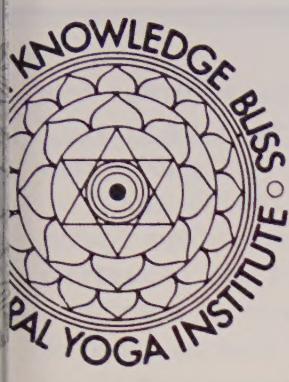
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INTEGRAL YOGA INSTITUTE

Founder-Director: Yogiraj Sri Swami Satchidananda

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AL: Healthy body, sound mind, dynamic will, ethical perfection, universal brotherhood, selfless service, Self-Realization.

C WAY: Asanas, pranayama, chanting of holy names, self-discipline, meditation, manthra japa, study and reflection.

ASSES: Hatha Yoga, Chanting, Meditation, Lectures and Discussions.

For Readers, Beginning with this issue, the INTEGRAL YOGA MAGAZINE will become a quarterly publication--at least for the time being. In the past few issues we have tried to provide substantial articles, a generous number of photographs and an attractive layout and design. At this time, quarterly production is the most realistic way for us to continue these efforts. The subscription price will remain at \$3.00 (for four issues now instead of six) to help us meet the increased cost of the expanded format.

To keep us all in closer touch with each other, the magazine will be supplemented by a monthly one-page flyer sent to all subscribers, containing the most recent news of Swamiji, his current schedule and a brief excerpt from one of his talks. In this way, we can remind each other of that SATCHIDANANDA which is our constant inspiration and companion.

Please continue to respond to us with your comments and ideas, so that we may more meaningfully respond to you.

In His Service, through His Heart.

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On RIGHT & WRONG...

SWAMI SIVANANDA

Rishi Kanada, author of Vaisesika philosophy, says in the opening verse: "That which elevates you, and brings you nearer to God, is right. That which brings you down, and takes you away from God, is wrong. That which is done in strict accordance with the injunctions of the scriptures is right; and that which is done against their injunctions is wrong." This is one way of defining the terms RIGHT and WRONG. To work in accordance with the Divine Will is right; to work in opposition to the Divine Will is wrong.

Selfishness clouds understanding. Therefore, it is very difficult for the man in the street to detect what is right and what is wrong in certain actions, to find out just what the Divine Will is. This is the reason why sages declare that people should resort to scriptures, to learned men and God-realized persons for consultation. A pure man who has done selfless, meditative service for several years, and who is doing worship of the Supreme for a long time, can readily discover the Divine Will when he wants to do certain actions. He has so quieted the mind that he can hear the inner, silent voice. Ordinarily, people should not attempt to hear this Divine Voice, the Voice of the Silence... They may mistake the voice of the impure mind for the Voice of God. The lower instinctive ego-mind will delude them.

Various clues are given by wise men to help the students in the path of righteousness. In the Bible it is said: "Do unto others as you would have them do." The whole gist of Sadachara, or right

conduct, is here. If one practices this very carefully, he will not commit any wrong act. Do not do to another what is not good for yourself. Do not do any act which does not bring good to another, or which injures another, and makes you feel ashamed for it. Do that act which is good to others and which is praiseworthy. Do unto others as you wish others should do unto you. This is the secret of Dharma. This is the secret essence of Karma Yoga. This is a brief description of what right conduct is. This will lead you to the attainment of eternal bliss.

"Ahimsa Paramo Dharma": Non-injuring in thought, word and deed is the highest of all virtues. If one is well-established in non-injury -- in thought, word, and deed -- he can never do any wrong action. That is the reason why Patanjali has given the practice of Ahimsa great prominence in his Raja-Yoga philosophy. Ahimsa comes first in the practice of Yama or self-restraint. To give pleasure to others is right; to spread misery and pain to others is wrong. You can follow this in your daily conduct towards others, and so evolve in your spiritual path. Do not perform any act that brings you shame and fear. You will be quite safe if you follow this rule. Stick to any rule that appeals to your reason and conscience, and follow it with all faith and attention.

That work which gives elevation, joy and peace to the mind is right; that which brings depression, pain

and restlessness to the mind is wrong. This is an easy way to find out right and wrong.

That which helps you in your spiritual evolution is right; that which obstructs and hinders your spiritual evolution is wrong. That which leads to unity of self is right; that which leads to separation is wrong. That which is in accordance with the injunctions of the holy scriptures is right; that which is not in accordance with the sacred lore is wrong. To work in accordance with the Divine Will is right; to work in disharmony with the Divine Will is wrong. To do good to others, to serve and help others, to give joy to others, is right; to give pain to others, to injure others, is

wrong. All that which is free from any motive of injury to any being is surely morality. Moral precepts have been made to free the creatures from all injuries.

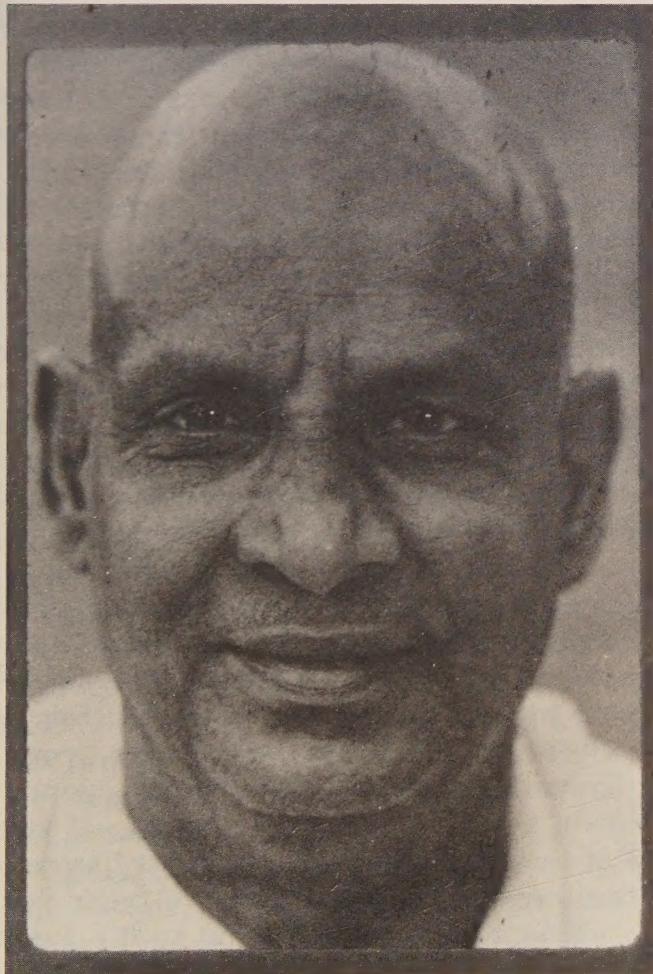
Why is it good to help a man when he is in trouble and difficulties? Because it will refine and ennable your character. It will instill mercy in your heart. The cultivation of virtues will help you to realize the Supreme Self. Why is it bad to kill any being? The end is unworthy. It will corrupt your character. It will reduce you to the level of a brute.

You must obey the laws or rules of conduct. The rules are given for you by the law-givers for your own betterment and spiritual uplift. The law-givers are great sages who had direct God-realization.

To stick to Sadachara is difficult, no doubt. Mockery, misunderstanding, and persecution may have to be faced. Therefore, the cultivation of forbearance, calm, endurance, and the spirit of forgiveness are of great importance. Uphold virtue at any cost; for its sake, bear any calumny. Return good for evil.

Do not leave the path of righteousness for the sake of some passing material gain. Consult scriptures and wise men whenever you are in doubt. Practice. Grow. Evolve. It is the only way which is worthy of you. Breaking free from the bondage and delusions of the ego will open up for you that lasting Peace which passes all understanding.

Sri Swami Sivananda



the basics

In the last issue, we spoke about self-inquiry as a means of uncovering the answer to "Who am I?" That Self which we can uncover is the one unifying factor in us all; by finding it we can see the unity despite the many dividing surface factors. Real union is possible only by understanding the universal "I AM" which is common to us all. We can never find a material unity, a physical unity or even a mental unity -- the law of nature is variety. There can never be two minds which are 100% similar, and the same applies to the body; when we differ from one another even in our fingerprints, how then can we see a unity between two entire bodies or minds?

The one common denominator is in what we can call the inner self, the "I AM". In that spirit we are all the same. And real unity is possible only when we strive to realize that spirit within and without. But unless you first realize your own spirit within, you will not be able to recognize that same spirit in others. That is the law of perception: when you want to see something, you must see it from where you stand. (Understanding is something like that too; your words will be understood by another person according to their origin: if your words just come from the lips, they will go only to the ear of the hearer; but if they come from your heart, they will go to the heart.)

So we can see the same spirit in everyone only when we know first that we are that spirit, that Atman. Only a person who has obtained self-realization and has understood his own self can see the same self in everybody. With such an understanding, Christ could say, "I and the Father are one."

The cosmic vibration is something which is all-pervasive; it is within each

of us but we mask it by our own wrong thinking, our own ego; when we refine and retune ourselves to the cosmic vibration, then we are really united. The question is how to understand the spirit, how to vibrate in the same way as it again. What makes us forget the spirit? The answer is the feeling of our own separateness, the feeling that I am apart, that I am an individual all by myself. It is our own ego, the "I" feeling. The basic aim of all spiritual practice is to transform that ego back into its source. Whatever religion you follow, whichever scriptures you read, the underlying principle is to free yourself from that alienation, to rid yourself of that ego.

All the seers and sages who have succeeded in this tell us to find the means through which the ego lives -- what does the ego thrive on? It lives on its desires and possessions. Without these, even though the ego may still be there, it will have no power. It is something like electricity without appliances: the whole house be wired with plugs and switches, but if there are no refrigerators or radios or lights, then the current might as well be absent. It can only express itself or manifest itself through the connecting gadgets.

We are all so worried about reduction of the physical weight, yet how much lighter and freer we would be if we reduced the egoistic weight! To weigh the ego, you can just take a long piece of paper and a pencil, and write out all that you call yours: your name, your firm, your position, your power, your degree, your house, your money, your family, your body, your brain -- all that you call yours. If your list is long, you really carry a heavy load; the less weight you bear, the freer you are.

The scriptures all point to the same thing: become a poor man. "Blessed are the poor in spirit." Some of you might think, "What's this? The Swami advises

us to become poor -- perhaps he wants us to bring the money to him, and then he can be rich, eh?" Well, I'm not speaking of that sort of poverty. I am saying "detach yourself". Have a detached spirit because with that spirit you are not going to lose anything. On the contrary, you'll not only be retaining your peace, but you'll be doing perfect work; you will attend to your duties in a perfect way -- it is the attachment that brings imperfection to your work. If a judge feels that he is related to the criminal who is sitting in the box, his judgement may be thrown off balance. The attachment will come in and he will lose his neutrality. Likewise, if a doctor feels that it is his own son on whom he must perform an operation, his hands will be shaking and perhaps he cannot function. Where does the anxiety come from -- the "I" feeling.

Just because something is mine, I get exhilarated, agitated. I become anxious. It is in that anxiety that we lose our balance and go wrong. That is why attachment is a dangerous thing. When we learn to do something without attachment, then we can feel just that it is our duty, our responsibility, our part to play in the cosmic scheme. We can feel that it has been given into our hands and we are just doing it. How much freer we are!

A detached mind is a yogic mind. The Bhagavad Gita says, "Yoga means perfection in action." It is the attachment, the clinging, which brings imperfection in actions. The man who strives for a detached mind can perform his duties well; his business will be fair, his money well spent and his family well cared-for, because he knows his responsibility.

Detachment doesn't mean that you run away from the world, or that you become no good to the world. On the contrary, you are becoming one of the best people to do something for the world. Imagine, if all world leaders

developed a spirit of service and detachment, the world would be heaven. There is plenty in the world, and if we only care, then there's enough to share. Suppose I write very little and have only one pen. Then it's enough for me. But if I'm going to have ten pens and use only one, then I'm practically stealing the use of nine pens which should be in nine different people's hands. There's nothing missing in the world, because it is nature's duty to give us all we really need. What nature will not do is to fulfill our greed.

So one of the golden rules of Yoga is not to hoard things, not to possess beyond our necessity. When you buy more things than you really need, perhaps the price will increase and someone else must go without.

(You see, religion or Yoga is not something different from the world; it is something which can be applied in everyday life. And if there is a religion which cannot be applied in this way, then we don't want that religion. We don't want that Yoga. We want a practical Yoga that can be utilized in our day-to-day life.)

The main idea is this: if your mind becomes obliged, you lose balance, the impartiality. You become one-sided, and then you start making differences between one thing and another. Your perception loses its purity. This can happen easily-- even in so-called giving and loving. It is wonderful to give gifts, but only if you are not trying to obligate the receiver. The person who gives should be pure. He should try not to expect anything in return -- even gratitude. Then he gives a pure gift, and it does not bring anxiety to the giver or to the receiver. Unfortunately, most people expect something when they give something. That means there is some motive, and then it's a business, it's not love.

Hoarding also binds the mind; the things you hang onto really begin to own you. You can cling to one thing after another until one day you're



To be enlightened may not be so difficult. What is difficult is not to be caught by enlightenment or to be attached to it. To express enlightenment in each moment is to live each moment afresh, without ideas or attachments anywhere.

You can be trapped by your own way. Do not try too hard.

To be sincere is not to make haste for attainment by self-centered ideas, but to do the practices for the sake of your Big Self. Do not try to do something ahead of time, or behind time.

If it is raining out, do not walk faster -- because it is raining everywhere.

SHUNRYU SUZUKI ROSHI

completely lost in that. We are happy only for the split second when we first receive the thing -- before that, there is the tension of "Will I get it?" and afterwards there is the tension of "Suppose I lose it?" Hopefully, one day, the real discrimination and dispassion dawns in us. "I don't need all this; I could have lived without all things, these unnecessary cravings." If we really start analyzing, our true needs are really very little. We don't need all that much to eat, for instance, but for the eating we seem to require ten dishes, five spoons, six kinds of forks, and at least three glasses. In the name of civilization, see how we have entangled ourselves!

We have forgotten that it is simplicity that brings us joy, happiness. I am not saying that you should go to the country tomorrow with just a mud pan and a wooden spoon. No. The main idea is that even though you have things, they should not have you. Realize that you can use things, enjoy them. If you lose something, just be thankful that you had it while you did, realizing that everything which comes must go. It must. Don't cling. The clinging will only bring you grief. When, through self-inquiry, you begin to come in touch with your real self, you will no longer need these external props to substantiate your existence. When you develop the mental detachment from these things (and don't forget that our "props" often include people too), then we can freely make use of anything.

The world is for our enjoyment. We want to make use of everything. If we know how to make use of everything in the proper light, and with the proper attitude, then everything will bring us health, happiness and joy. But even the begging bowl of the renunciate will bring him pain if he's going to attach his identity to it.

The main goal is to have your mind at peace. Tranquillity is Yoga. We all want that. And the real tranquillizer is the spirit of Yoga. We can learn to analyze our motives, and watch our thoughts. Of course, there are certain practical hints on how to keep the mind in control, how to focus it. In future issues, we will begin to talk about pratyahara, the withdrawal of the senses, and dharana and dhyana, concentration and meditation.

For now, just contemplate the ideas presented here. If there's anything you can use, take it; if not, just throw it away. That is the real way of learning, and don't accept anything without analyzing. A cow takes in a lot of grass, goes back to her post, lies down and brings the grass back up, little by little. Then the cow begins chewing it well. She chews and chews, making it into a nice pulp. (I used to sit and meditate on the cow with its half-closed eyes while she chews. She sits just like a saint, deep in meditation.) When the desirable food is turned into a nice pulp, she swallows it and converts it into milk. And yet she doesn't just keep it for herself; she gives some to the calf, and much more to the human beings.

Gather all that is given to you from different sources. Take it back home, quietly sit and bring it all out again, piece by piece. "What is this? What is that? What is this?" If there is anything unwanted, spit it out, but swallow what's nice, and then convert it: a share for you and some shares for those you meet.

We don't need to learn from books. We can learn from everything outside, from all of nature. See even what nice advice a cow can give us. All Creation can be our guru. Let us always revere it, and learn all that we can.

adapted from a talk
by Swami Satchidananda



What kind of a Guru is Jesus Christ?

Dear Friends,

This time I have a letter to answer which is itself an answer to the thoughts I proposed in the two previous numbers of this magazine. It is so well thought-out and so articulate a letter that you will surely want me to quote it extensively, which I shall do. In fact, the tentative answers to his own questions which Anagan, our friend who wrote the letter, suggests, correctly anticipate my own reply and make the task quite easy for me. A good question is often half the answer.

"Dear Brother David,

....in your first article, you talked about truth, how it is something which possesses you rather than something you possess, how it is something you live rather than something you have. What you said came home to me because of my own experience.

"Normally, I still think of the truth as something to be grasped, possessed, etc. But because of a particular experience, I really know better; I know...that the truth presents itself to you inescapably, that it is felt as a demand which you are nevertheless free to ignore. At least that's the way it was with me. If I were to put it the way it came to me, I would say that I was presented with a choice, or rather that I had to make a choice, where there was no choice.

"There is a problem now, following upon this experience, and that is, what do you do when the truth is not presenting itself to you?

"The demand made of me was met...I responded to it....It changed my life, it put me in a new position, a new relation to life. But I didn't really know how to go any further after simply acknowledging it....You see, you respond to the demand, you take a stand in regard to it -- you have that will -- but you cannot go further; the will is just to be faithful, to not betray your-

self back to the life before.

"And now there is no truth, just a new position, a determination. So what does one do? How does one live in between times (I think some people refer to this as for the time being)?

"In my own life, what I could do was simply to place myself in relationship to the guru, in fact to Swami Satchidananda. I could not stay in the truth, I could not continue to live in it on my own; I knew that, even as I was facing up to the demand to do so. It's a little like waking up and knowing that soon, even though you don't want to, you're going to fall back to sleep, and so it's vital to do something before that happens -- or you are going to lose, to forget what has happened. You're awake, but you're not able to stay awake. So you run to someone's house, someone who is awake, who will stay awake, and you put yourself in his care. That's all you can do!"

That's beautifully expressed! We know that many seekers whom Swamiji has helped precisely in this way are deeply grateful to him, as one is grateful to a friend who saved one's life. But we also know that countless others remain in the dark because they fail to find that friend who stays awake and keeps them awake. I'm reminded of that story in the Gospel according to St. John (5:1-16), where Jesus asks a man who has been lying sick for thirty-eight years: "Don't you want to be healed?" And the paralyzed man gives the sad answer, which so many might give today: "Sir, I have not a single person to help me." What a tremendous gift it is, to find that one person who can help us!

"That person is the guru." --
(I'm quoting Anagan's letter again) --
"The guru is said to be the remover of darkness, the darkness which covers over the light within. It can be a person, it can be anything that removes that darkness. More fundamentally, the guru is said to be that inner light itself; the guru is within, and when that light

is revealed, you have what you call the truth. You can see by that light and live by it.

"But if the light is covered over, then you need someone (or something) else. This is what I think of as the answer to the question I first asked: what do you do in the times when the truth does not present itself to you? You put yourself in relation to someone who lives in the truth, and through the other remain in relation to the truth. It is a mediated relationship. It is called the guru-disciple relationship."

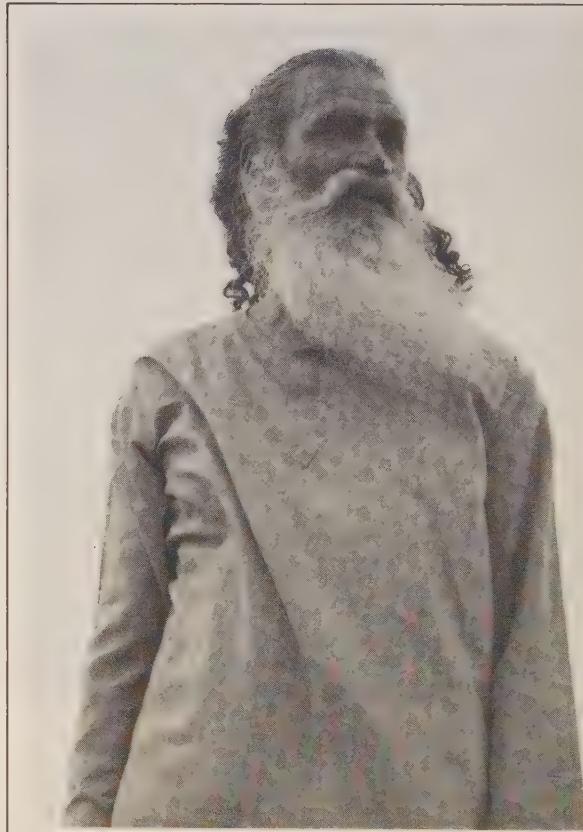
This is a fine attempt at an answer. It articulates clearly, I think, what many feel without being able to put it into words. At times when our direct vision of truth is clouded over, we must entrust ourselves to the mediation of a guru who has retained the vision. It's much as on a hike in high mountains: for a moment the fog lifts and we can see the peak which is our goal brilliantly before us; but suddenly the fog descends again and we better stay close to our guide.

"But this brings me to another question," -- (the letter continues) -- "and that is the Christian attitude towards the relationship between guru and disciple, and the question: who is Jesus Christ?...I feel, well, Jesus in one sense is that inner light in each of us, that truth which is a direct relationship to God; and in another, more external, sense, where he is seen as a figure in whom is embodied the teaching of a Church, he is a mediator through whom you realize that inner light...that is to say, I feel that Jesus is a guru, in both the inner and the outer sense."

It seems to me that this tentative answer captures a double aspect of Jesus Christ which is not always seen with so much clarity and balance. This double aspect is extremely important. In fact, everytime we say Jesus Christ, joining together a proper name (Jesus) with a title (Christ) to form an integral

whole, we give expression to both aspects. When we put the emphasis on Jesus, Jesus Christ is seen above all as the guru out there; when we emphasize Christ, Christ Jesus appears as the guru within each Christian. But these two aspects are inseparable. The moment we lose sight of one or the other of them it is like closing one eye: immediately our depth-perception is gone. Only because Jesus is a real person in history, a guru out there, with whom we can come into contact through the community he started, and which continues through history -- only for this reason can we recognize in him the light that illuminates each one of us from within.

" It's much as on a hike in high mountains: for a moment the fog lifts and we can see the peak which is our goal brilliantly before us; but suddenly the fog descends again, and we had better stay close to our guide.



Jesus is not a symbolic figure in whom is embodied the teaching of the teaching of a Church, but this Church is a sociological phenomenon in which is embodied the teaching of that historic person, handed on and embodied anew in each new phase of history. True, the embodiment of this tradition is often far from perfect, but even then our only recourse is an appeal to the authentic tradition within that tradition itself. We don't get away from the fact -- and fortunately so -- that in the Church we meet people whose lives were touched by people whose lives were ultimately touched by a personal encounter with the historic Jesus, who became their guru.

This is why the little parenthesis with which Anagan's letter continues marks a weak spot:

"But of course Jesus is not now (and perhaps he never was) a living person in the sense that we would normally say that Swami Satchidananda is a living person."

--Not now; that is true. Yet, the historicity of very few men who were near-contemporaries of Julius Caesar is more solidly established than the historic existence of Jesus, that carpenter from Nazareth who became a wandering Rabbi and was executed during Pontius Pilate's term of office as Roman Procurator of Judea, 26-37 A.D. That's simply a fact. Of course, we must not overstate this fact. We have, for instance, a good many books which Caesar personally wrote, and we have them more or less verbatim as he wrote them; but we cannot be sure that we have a single saying of Jesus in the precise words he used. It's a pity, but it doesn't put his historic existence in question; above all, it doesn't even touch the point that really matters: his historic impact.

When Julius Caesar was assassinated, a great man died, great in his shortcomings as well as in his accomplishments. A man, in whom we recognize our own striving, our own failures, our own successes: partial successes, partial failures. In the end, it mattered little. All went on as before. -- When Jesus of Nazareth was executed, he was not a partial, but a total failure: the man who healed people who merely touched him confidently from behind, now unable to help himself; the man who had spoken and acted with God's authority to a degree which seemed blasphemy, now crying out: "My God, my God, why have you forsaken me?" Yet, soon afterwards, more and more people came to recognize in this total failure total success: the total coincidence of a remover of darkness with the Inner Light. "I am the Light", he had said (Jn. 8:12), and now they recognized that "the light shines in darkness" (Jn. 1:15) -- not merely into darkness; what would be so remarkable about that? But in the very darkness this light shines. Something happened, again a historic event -- they called it Resurrection -- which convinced them that when the guru out there died, the guru within became really powerful. In the light of this experience, St. John in his Gospel describes Christ's death by saying: "He handed over the Spirit." (Jn. 19:30) He became the spark that set history ablaze with the Holy Spirit.

The Spirit in the Biblical sense is God's very life within us, the divine dimension of man. Spirit originally means breath, lifebreath, and in the context of the Bible it refers back to that well-known story of the creation of man. What the Biblical creation myth -- like every creation myth of our human family -- is really concerned with is not something that happened long ago,

but something that takes place today: man's unfolding relationship to the Source of Being. Of this relationship, the creation myth in Genesis gives an excitingly non-dualistic account (quite in contrast to popular corruptions of the Biblical tradition). The decisive point is that man, who is up to then merely a lifeless lump of clay, comes alive at the moment when God breathes his own lifebreath -- the Spirit -- into the nostrils of that little figure made of dirt. This is strong, earthy imagery, but it expresses the sublime fact that man is alive with the very life of God. Could it be stated more powerfully, that man is gifted with divine life? Gifted -- that is the decisive point. The Spirit is gift, free gift, the perfect gift. Only in the light of this fact does the account remain realistic; only in this light does it jive with our real spiritual experience. For, only if our divine life is recognized, acknowledged and appreciated as gift, can we be genuinely grateful. Without gratefulness our spiritual life isn't real.

Gratitude, thanksgiving, that's the key to human happiness. But that's precisely where we have failed. The Bible puts it again in a strong image: Adam tries to steal what is offered to him as a gift. All our own pitiful stupidity and petty greed is portrayed in the events underneath the Paradise Tree. "You shall be like gods", says the Tempter. But weren't they from the start created in God's very image and likeness and filled with his Spirit? It's like selling to someone what he already possesses -- and not so much selling it as making him steal it. Yet the pitch worked. And each one of us knows from experience that it works. They stretched out a grasping hand for what was meant to be a gift. And each one of us has done it, has grasped life

and so killed it; has snatched at things, situations, relationships, and thus deprived them of their gift character which alone can make us happy. We've all done it, throughout the ages, getting more and more miserable.

But at last one came who was all giving and thanksgiving, and so he became what we humans were really meant to be. For the Spirit of God, the life of our life, is not only gift; the Spirit is God's own thanksgiving within us. One came, who did not grasp and snatch. He gave, gave thanks, gave himself. Now all those who had caught a glimpse of the truth that "giving is more blessed than taking" (Acts 20:35), and who knew, nevertheless, that they were apt to start grabbing what they could an hour later, had a guru to go to, one who would stay awake in thanksgiving, in gratitude enough for the whole earth. He taught thanksgiving, he lived it, he taught it by living it -- unto death. In fact, the night before he was to be executed he celebrated his own death by a festive meal with his friends, singing hymns of praise and thanksgiving. Not that it didn't still cost him a struggle a hard one. He sweated bloody sweat until he was ready to receive even death gratefully -- and what a death! But he made it. One of us made it. With his last breath he cried out: "It is accomplished!" "And he handed over his Spirit", gift and thanksgiving -- handed it over to us.

"Christ died for us all, so that being alive should no longer mean living with our own life, but with the life of him who died for us." (2 Cor. 5:15) He himself had said: "It is good for you that I go away" (Jn. 16:7), speaking of his death, and promising the fulness of the Spirit as, somehow, a consequence of it. The guru out there had to go, so that we could discover the guru within us, the Spirit. He died into that life

which he lives in us, as we live in him. Through living this life we discover that the guru out there and the guru within are one. When we can say with St. Paul: "Even though we used to know Christ in human fashion, we do so no longer" (2 Cor. 5:16), then we are also ready to say with him: "the Lord is the Spirit" (2 Cor. 3:17) and "I live; or rather not I; it is Christ that lives in me." (Gal. 2:20) There is only one Guru, and "I know that I am He" -- or do I? If this very knowledge makes me ever more grateful, I'm at least on the right track.

Where does one's relationship to a

contemporary guru fit in here? Is there room for it in the Christian tradition? Indeed, there is. But there is only so much one can tackle at one time. I'll be glad to take these further questions up on another occasion. Meanwhile, just one famous word from Christian tradition about the contemporary guru, the kind that Swamiji is for so many: "Seek some good man who will guide and conduct you. This is the greatest of all words of advice.... Having found him ... remain constant, and seek no other" (St. Francis de Sales).

OM SHANTI
Your brother, David



Why should I wish to see God better than this day?
I see something of God each hour of the twenty-four, and
each moment then,
In the faces of men and women I see God, and in my own
face in the glass,
I find letters from God dropt in the street, and every one is
sign'd by God's name,
And I leave them where they are, for I know
that wheresoe'er I go
Others will punctually come for ever and ever.

Walt Whitman

One morning five months ago I got through to Baba Ram Dass on the telephone. I had been unable to hear his talk the night before because I'd had to stay at prison that night, and the 545 nights before that also. On this particular morning I'd come into D.C. by the school bus on a special program which allowed some of us to attend college classes a few days a week. I explained my situation to Ram Dass and he asked me to write about it for his next book. Five months later, I finally feel ready to allow the experience to manifest on paper.

It all started five years ago, or at least part of it. I was arrested in Washington, D.C. for selling ten pounds of hashish. I was able to post bail right away; thus I avoided dealing with the experience of incarceration at that time. The courtroom "trip" included appeals, motions and bureaucratic maneuvers which involved three years of painful waiting. During that time, other things were happening too.

The impact of being arrested was tremendous. I sunk into a state of depression which endured almost six months. Slowly I emerged due to the help of those around me. And then what did I do? I started another drug dealership, bringing in enough money to get a legitimate business together with a clothing boutique. Monetarily the shop was very successful. I began to climb back up again, accumulating more and more in the way of material possessions. The high-rise apartment overlooked the New York skyline, with sunken bedroom, glass wall, fancy stereo, and all the things that go long with such a life style. I forgot to mention the Cadillac convertible and the Python coat. Also the \$2500 gold watch to watch time with.

The court case was moving along and so was the new sail boat my lawyer was able to buy as a result. Now I met a girl who was quite different than my usual flashy numbers. She started taking me to Swami Satchidananda's talks at the Universalist Church in Manhattan. Because of my



*JUST AS A BIRD
THAT FLIES ABOUT
AND BEATS ITSELF
AGAINST THE CAGE,
FINDING AT LAST
NO PASSAGE OUT,
IT SITS AND SINGS,
AND SO OVERCOMES
ITS RAGE.*



interest in her I usually went along, except for those times that I wanted a cigarette or when I couldn't handle that semi-religious feeling that would come over me. (It wasn't part of my successful image.) I remember thinking, boy, are these people weird, what freaks.

(I only wanted to be seen with the hip set and the beautiful people. But sometimes I was able to understand that what the Swami said was valid and meaningful. I saw a balance of opposites in him: male and female, laughter and seriousness, speech and silence -- an equanimity of being. Fortunately, the love for my girlfriend kept bringing me back.

Back in court. We lost motions and lost the trial. Somewhere along the line I tried to say that I hadn't done what I had done. This tactic didn't work too well. We were now in appeals court trying to make some constitutional point. As the court scene got worse, the Yoga scene got better. Sure, there was still that place inside me which resisted it -- that ego-place which was unwilling to accept any help. Still, the new consciousness was growing.

By September of 1971, I had progressed to the point where I wanted to get rid of my business; I had already given up the apartment. The turning point was my initiation as a student of Sri Swami Satchidananda at the Santa Cruz Retreat in September. I was profoundly affected by the experience. There was a whole new energy happening. Old habits and thought-patterns fell away. My Yoga practices grew. Then in April of the following year I met my due Karma. The Honourable Chief Judge John Sirica sentenced me to two to six years incarceration plus \$10,000 in fines, not to mention the \$17,000 that Uncle Sam wanted for taxes on the marijuana.

I was destroyed. The first week was spent in constant meditation and

tears. I couldn't do the Yoga postures for lack of space in the cell. I was not allowed to have my mala beads to assist my meditation. Yet no matter how low my mood sunk, a part of my spirit maintained a high place; I knew it and it gave me comfort.

I was soon shipped out to Lorton Complex, Virginia, and placed in the Maximum Security Facility surrounded by a forty-foot wall. But I managed to get my mala beads back and I made enough room alongside my bed to do the Hatha postures. For three grueling weeks I had no contact with the world at all. A nervous rash had broken out all over my hands. I took to writing a poem in Sanskrit for my beloved Guru. First I wrote the poem in English; then I meticulously tracked down each word in a Sanskrit dictionary and attempted to copy this new and unfamiliar alphabet. -- three weeks of work. Without those hours of intense concentration, I think I'd have gone off the deep end.

There was a fellow named Goody who was sleeping near me. He had come from Lewisburg and was finishing up five years for bank robbery. He watched me do my asanas and meditation for a while and began to ask questions. Soon he was doing the postures too. My sadhana seemed easier with someone doing it alongside me -- sort of a collective strength. There were also those who threw paper at me while I was on my blanket doing the poses. They just didn't understand, yet.

At last I was moved out into "population", housed in a dormitory with a hundred other men and working in the office as a clerk. It was wonderful to be able to help them open up to the potentials of Yoga. We began to meet twice a week in the chapel, once for Hatha and once for discussion and satsang. There were now about ten or eleven of us.

I was in touch with a beautiful fellow from the Washington IYI named



A HOME OUT OF THE CITY

I have found a home in the suburb of my mind,
away from the traffic of thoughts
which crowd and crash all day.

Death cannot end my life
in this home which has one window
where from the mouth of morning sun
splendor spills
submerging me

Sister Mary Lucina, R.S.M.

Dorji. On the nights when I was allowed to make local phone calls, I would talk with him just to get some energy to continue my endeavors. It took some of my old manipulation games, but we finally arranged for him to teach in the prison once a week; we managed to get some IYI books and magazines; the good Reverend Turner purchased Swamiji's biography and Hatha books for the chapel library.

It was time for some blessings. Beloved Swamiji visited and spoke at the Lorton Complex. Through "channels" we were able to print up posters and pin them up all over the institution. It was even announced over the loud-speaker system. Everyone put in energy. We had wonderful food -- fruit, halvah, yogurt, nuts and juice. My girlfriend was responsible for that. Swamiji spoke to almost a hundred of us. He told us we were given the opportunity to use the Reformatory to re-form ourselves -- like clay, to re-mold ourselves. What joy prevailed.

I think of the love and devotion I felt. I gave what I could -- a tomato from the prison garden and a bean pie. He gave me his blessings and told me to continue the fine work.

As I look back, I realize how unconscious I was of all that was taking place in my development. I was not aware of how much growth was going on, probably because I was still very much pre-occupied with the feeling of being in jail. Even now, two years later, I don't fully realize the effects of God's grace. I do realize how blessed I am to have Satchidananda work through my being. During this period of my life I just placed myself wholly in the hands of my beloved Guru. He is the remover of darkness. He plants the seed, and all we must do is to water it with devotion and love.

Late in September of 1971 I was moved to Minimum Security Facility, a 4000 acre farm with no fences and minimal restrictions. I was granted



permission to leave the institution every Friday evening to attend the Raja Yoga (philosophy of Yoga) classes at the Washington IYI. The experience of the class, of being "out", of being able to eat at a natural foods restaurant, carried me from week to week.

On the prison-Yoga front, we managed to sponsor a seminar

With a tremendous input of energy from both the prison officials and the community, we sponsored a Yoga day of chanting, discussions, music and Yoga demonstrations. It afforded the men a chance to bring in their families and created an atmosphere of union and harmony which is rare in an institution of this nature.

As the winter set in, things became more difficult. My diet was poor and I suffered from a lack of protein. In addition, there were several setbacks in my court motions to get released. My constant negativity in that period began to have an effect on those who were trying to help me. I am conscious now of how I wanted to sever myself from my friends and relatives because I knew they were suffering along with me. Which made my suffering even worse. And I couldn't seem to help it. It is even difficult for me to write about those days. Life seemed worthless. It was indeed a very bleak period. During this time, Swamiji would answer my letters: "Do more meditation." Often I was reminded of the importance of "pain for gain".

Somehow I was able to continue my meditation and Hatha. I busied myself with reading and writing. Things improved slightly. I received a seven pound tin of peanut butter and a five pound one of honey through some dark channels. Dark period, dark channels. The others thought I was crazy to sit on the floor and all those crazy things. For myself, I was only concerned about not getting

further caught up in the negative vibration all around me.

At the height of my depression, the men and I were again blessed with a visit from Swamiji. His radiance and love energized everyone. When I told him of my darkness, he made a motion with his hand like a rising and setting sun. He told me that the darkness would be gone. I do not believe in magic, but I do believe that because of the strong faith which I have in my Guru, I was able to pull out of that bleakest of times.

The summer approached and I started warming up. I began to go down to the garden to meditate at 5:30 AM. I would begin my meditation in darkness, and when I opened my eyes the Sun would be rising off the horizon. The garden was a good place to do service. In the evenings I would sit down on the ground and chant and pull weeds and chant and pull more weeds. It was a big patch; it took a lot of energy but it taught me many lessons. I learned about harmony with the earth: how to work with, and not against, its nature. That garden became like the Guru -- it taught me, and it removed darkness.

In the fall of the year I was granted a work release, and sent to Shaw House, a community halfway house. The offenders who were placed there either had a job or went to school. Basically, it was an extension of incarceration, since we were required to be there at designated times. Still, it was quite a difference; the weight of confinement was easing.

In the past five months I have been working with a group called R.O.M.A.H., running a community house for people whose problems range from drug addiction to alcoholism to resocialization. I think of it as another form of Ashram, where one can go to work on and with himself.

And now, freedom, and a new stage.

I have been blessed with the honor to serve my Guru in the development of a new Satchidananda Ashram in Nevada City, Calif. There is a small parcel of land with a large stone-and-wood structure known as Bodhi Hermitage. Yogi brothers and sisters will work to develop this into a shining devotional place for people to work towards the goals of Integral Yoga: peace, love, harmony. Already there is a place for us to serve -- a drug rehabilitation program in a nearby town.

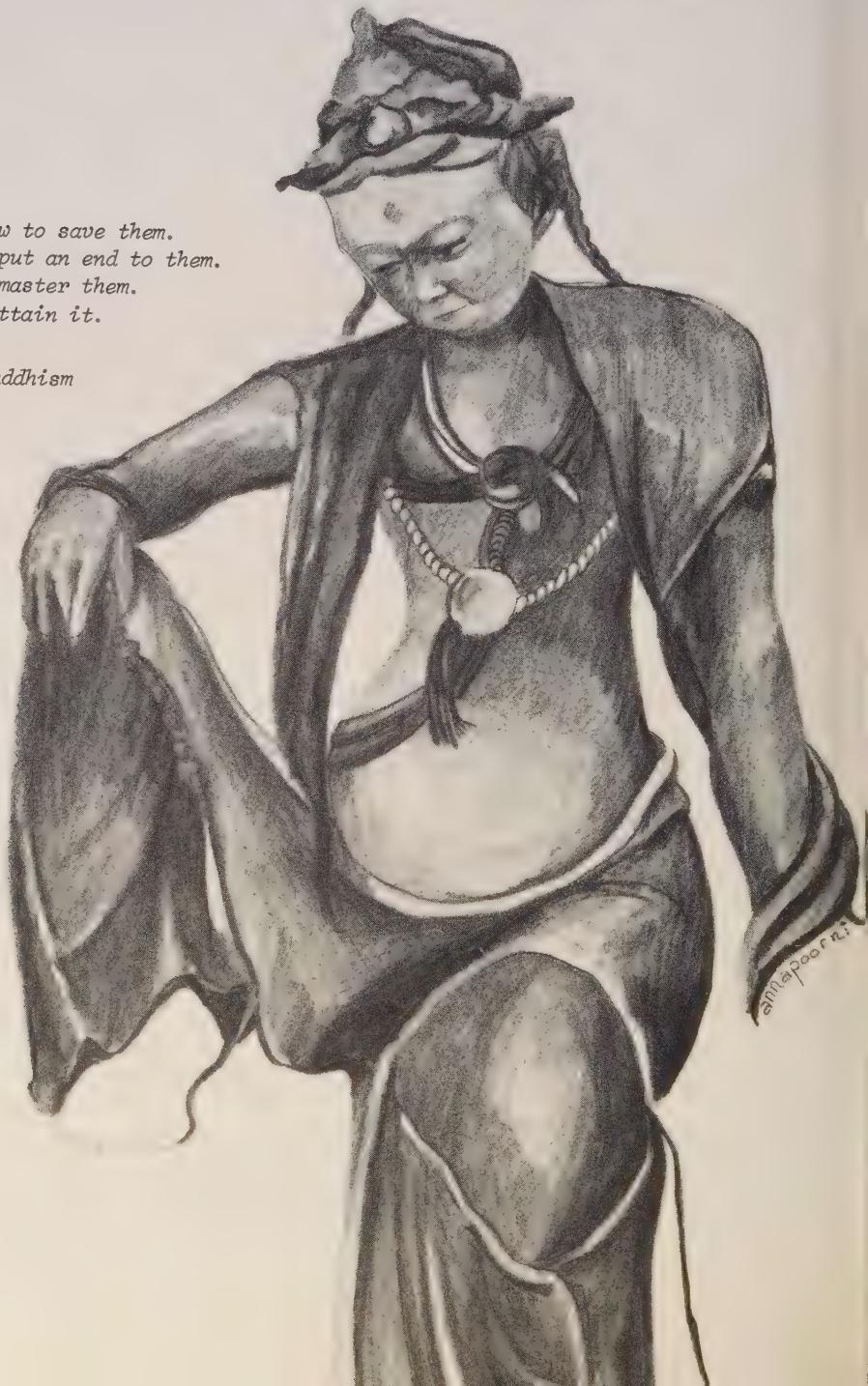
The experience of it all has been enlightening and painful. But only through pain is there gain. Like a child when he is learning to walk: he tries to take steps but he falls; he may hurt himself, but when he feels OK he starts again. Out of that pain, he begins to walk.

May the entire world be filled with
peace and joy

OM Shanthi
Mithra Neuman

*Sentient beings are numberless; I vow to save them.
Desires are inexhaustible; I vow to put an end to them.
The dharmas are boundless; I vow to master them.
The Way is unsurpassable; I vow to attain it.*

Bodhisattva's Vow of Mahayana Buddhism



A DOCTOR'S VIEW

I have received a number of questions concerning the interrelationship of body energy, mind energy and illness. Let's take up the subject of psychosomatic disease -- the intimate connection between the body, mind and illness.

We all are composed of a substance which the Russians recently described as bio-plasma.¹ We each possess definite energy fields. The phenomena of energy fields were first recorded over 5000 years ago by the Chinese and expanded in the principle of the Yin and the Yang. Chinese medicine was based on the principle of bio-energy. Living organisms are able to emit light to the entire surface of their bodies. This constitutes the energy field or aura which is, in effect, the reflection of the energies of life processes. When a person stands against a homogenous background -- either very light, such as sky blue, or very dark, such as midnight blue -- and with certain arrangements so that there is a softness and uniformity in the light, one can clearly see with the aid of colored filters, such as cobalt blue, or with the unaided eye, the aura. This aura has recently been photographed in the Soviet Union by means of Kirlian photography.

Dr. John C. Perriakos describes the aura as follows: "From the periphery of the body arises a cloud-like blue-gray envelope which extends for

two to three feet where it loses its distinctness and merges with the surrounding atmosphere. This envelope is brilliant and illuminates the periphery of the body in the same way as the rays of rising sunlight at the fringes of the dark mountains. It swells slowly for one to two seconds away from the body until it forms a nearly perfect oval shape with fringed edges, remains in full development, approximately 1/4 second, and then, abruptly, it disappears completely. It takes about 1/5 to 1/8 of a second to vanish. Then there is a pause of one to three seconds until it reappears again to repeat the process. This process is repeated 15 to 25 times a minute in the average person."²

Dr. Perriakos has done much research regarding energy fields in man and in nature and has published many papers and books through the Institute of Bio-energetic Analysis. The aura itself reflects the entire interaction of the human being as a whole - the interrelationships of the thoughts, emotions, body movements and status in health and disease. It is in a way a visual expression of the psyche.

Swami Yogananda in his "Autobiography of a Yogi" speaks of his experiences with psychosomatic illnesses and the subtle effects of words and thoughts. At one point in his autobiography he relates an incident in which he had angrily declared to his sister that she would

develop a very large boil on her body. The words were spoken with great conviction and deep concentration. To the surprise and dismay of Yogananda, the words possessed sufficient hidden force to produce the predicted injurious effect. As he said: "I understood later that the explosive vibratory power in speech could be wisely directed to free one's life from difficulties and thus to operate without scar or rebuke."

As a physician I have seen the effects of words on patients. If one goes up to a patient's bedside and says: "Oh, my God! How sick you are! You look so terrible! I don't know what we are going to do with you," - you can be sure that the patient will do as poorly as possible; you can be sure that you have done that patient a great harm, no matter what the disease, complex or simple. If, on the other hand, one approaches patients with a great deal of confidence and inspiration, if one tells the patients how good they look, how well they are doing, if one gives them positive suggestions, these words spoken with great concentration and true feeling will produce a very positive change in the patient, in his outlook towards his disease and in the course of his illness.

The power of words can be seen to their fullest extent in those who have developed the full powers of their concentration. I have both seen and experienced the healing and the creation of illness through the vibratory powers of speech. This strong power of suggestion can have its positive or deleterious effects even amongst those normal and healthy. We see this all about us every day. Notice the subtle change in expression when we say something to someone which is of a positive nature or of a negative or critical nature. These subtle changes in expression reflect subtle changes in thought, and these subtle

changes in thought cause changes in the whole being. The physiology of the being changes. The endocrine system produces hormones of a different nature. If continued, the stresses created by these changes in the nervous and endocrine system will eventually manifest themselves in the body.

Scientists have recently done a very simple and lucid experiment to show the effect of stress, anxiety, anger, hate on one's being. They took a group of monkeys and fed them an extremely high cholesterol diet. As you know, cholesterol is related to diseases of the heart and of the blood vessels in the body. Strangely enough, in a normal environment for the monkeys, a high cholesterol diet produced very little change in the monkey's life expectancy. The scientists then took the same group of monkeys which were subjected to these high cholesterol diets, took the males, mated them with a female, and shortly afterwards took the male, put him in a cage with the female (his former wife) and introduced another male who then proceeded to mate with the female. The animal that was entrapped in the cage went into such a rage, such a fury, such a tirade, that within a short period of time he was dead. Upon examining the body of the monkey after his death, it was found that he had aged ten times the normal pace. Although the monkey was young in years, the blood vessels throughout his body were full of cholesterol plaques and deposits, and indeed the monkey had died of old age. The point of this experiment was to show that it is not merely the cholesterol alone in our diet that produces harm. It is the mental unrest, the anxieties, tensions, the stresses, in combination with the cholesterol that produce harm. Indeed, the stresses,



A Table Blessing by Svarupa

Bless You, O sweet God who made fruit, Bless the music
 You shower from the land.

Bless, O bless Your sky that makes me start to sing,
Bless the woodeness of Your trees and the trustingness of small
 green plants that they will grow,

Bless the dying of small things--we are all small--
 that take and add tenderness to the Earth,

Bless this table, Lord, like the table of Your Earth,

Where Life is given and taken, and food is Life
 at its beginning and end.

Amen.

anxieties and fears produce harm in many areas of the body.

Those who are working with auras are trying to observe how they change and vary in health and disease, in anger and in pleasure. They are trying to diagnose the weak spots in one's body, the vulnerable points, before severe damage has been done. For, as one's thoughts change and one's emotions change, one's aura changes. The change in the aura may occur before changes of a deleterious nature occur in the physical body.

In Yoga we try to free the mind from anxiety, from tension, from stresses and strain. It is quite easy for one to be aware of how relaxed and at ease the body becomes when the mind is quieted in meditation or after Hatha Yoga. It is just as easy to recognize how tense the body becomes in anger or rage. The body literally mirrors the mind.

A whole school of Western psychiatry, founded by Wilhelm Reich, studies the interrelationship of body and mind in great detail. One's mental attitude is reflected in one's physical posture. One's subtle thoughts are reflected in one's subtle gestures. Presently, one of the most exciting and new fields in medicine, namely, the interrelation of the psyche (mind) and the soma (body) is being delved into deeply. Doctors are for the first time becoming concerned with healing as healing should be, - not merely making the patient feel better or do away with the signs and symptoms of the illness - but true healing. Healing by presence, healing by touch, healing by delving deep into the psyche: rectifying physical elements by changing "the posture of the mind."

Although the concept of healing has been known for thousands of years, it

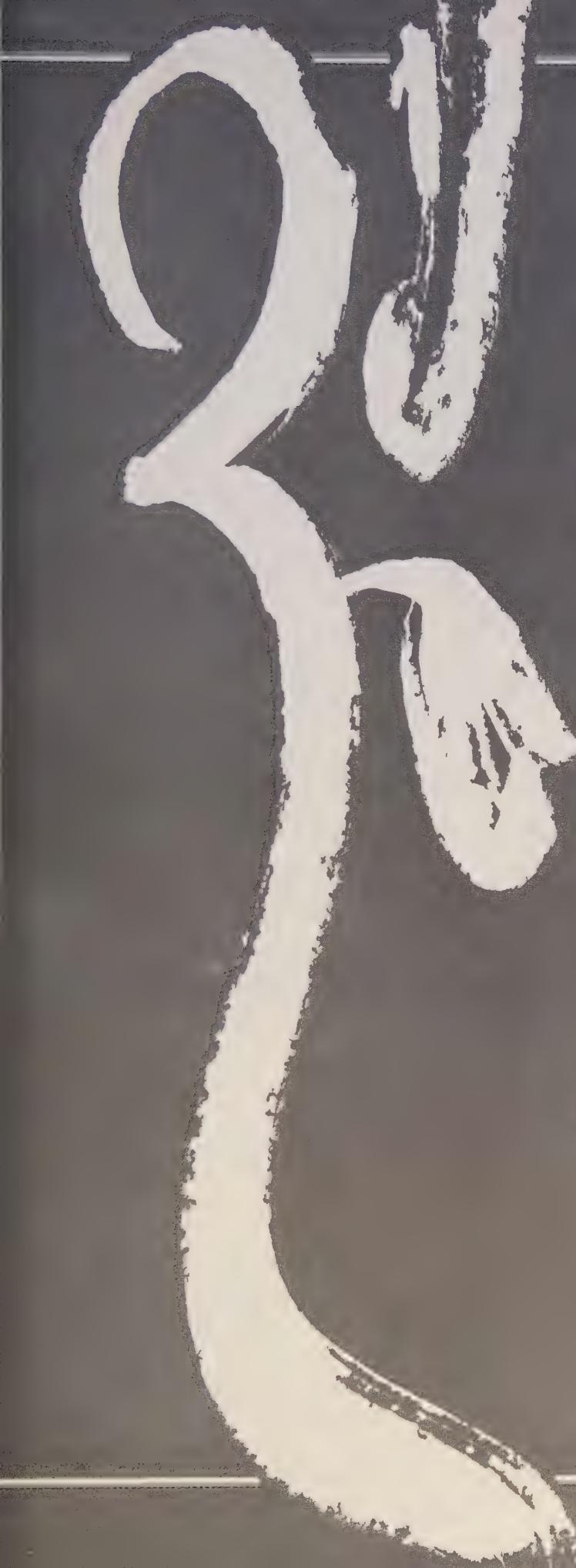
is still considered fantasy by most Western scientists and doctors. Their minds are shielded, guarded and rigid. They reject anything which cannot be explained scientifically or proven by instruments. We do not have instruments subtle enough to reflect the changes that go on in something as subtle and beautiful as the human mind and how these changes can affect the body. As these changes are reflected in the external body, the same changes are taking place in all of the internal organs. Herein may lie the root of illness. Although "psychosomatic" medicine is still in its infant stage, its experimental stage, I believe that within the next ten years it will become the single most important field in medicine.

In my next article I will discuss the profound effect that Yoga has in the area of psychosomatic medicine. Through Yoga we attempt to deal not only with illnesses that are already present, but we do something that is even more important: namely, in keeping the mind calm, still and serene, one is essentially practicing preventive medicine. For in truth: "An ounce of prevention is worth a pound of cure."

Howard Posner, M. D.
(Hari Haran)

Dr. Posner is an internist in the Department of Medicine at Albert Einstein Medical Center, and Chief of the Infectious Disease Unit at Lincoln Hospital, both in the Bronx, N.Y.

For questions relating to asanas, nutrition, medicine or any other aspects of a Yogic approach to health, readers are encouraged to write to Dr. Posner c/o Integral Yoga Magazine.



Silent Sound
Know Words
No Words
Yet Love
Let the Heart
Speak

Q

K is ill and the doctors tell me she is dying of cancer... My mind remains troubled and preoccupied with illness and death. I know that I am seeing things from the perspective of my ego, and that makes my voice weak and all my prayers suspect. Swamiji, I need your clarity and K needs your prayers. Only then would I feel that whatever trials K undergoes are the way of God and not my subtle ego.



the

MASTER'S VOICE

A

I understand the pain that your mind is going through, but you must stop torturing yourself about your ego, thus giving it an importance which it does not have. Your ego is totally powerless when confronted with the Will of the Great Master Planner. There is nothing you can do but give in to that Will and accept the fact that it is acting out God's Perfect Plan. Love that Will, because it is motivated by God's Perfect Love. If you open yourself up to what is happening and allow yourself to be used by that Will, it will show you the face of true life, which does not end with the death of the body at all.

Our own experience shows us that flux and change is the nature of the Universe. We are part of the Universe, and as such we follow in our lives the cycles of ebb and flow that we see all around us. It all comes and goes constantly; yet it is all constantly and eternally there. Science also says it: nothing is either created or destroyed; all merely changes from one form into another. Try to relax and expand, dear son, and allow this ebb and flow to take place in your life without creating any resistance within yourself. It is the resistance that hurts. When things must go, they must. Send them off in gratitude and peace. Everything that happens to you is a message written especially for your benefit by the generous hand of nature. Try to read the messages. I am sure that you will.

K is not dying. She is only going on further in life. God is carrying her in the heart of the Universe, and she is kept there in great comfort and peace. Please tell her this and ask her to think of it often and to feel it. She has nothing to worry about, come what may. It is all fine.

And as for you, my son, I want you to use these days to bring strength, cheerfulness and comfort to her and all around you. You can do it because you have the understanding. I want you to do it for me, in my name, as my channel.

Peace is with you always. Take it easy, and trust.

Q

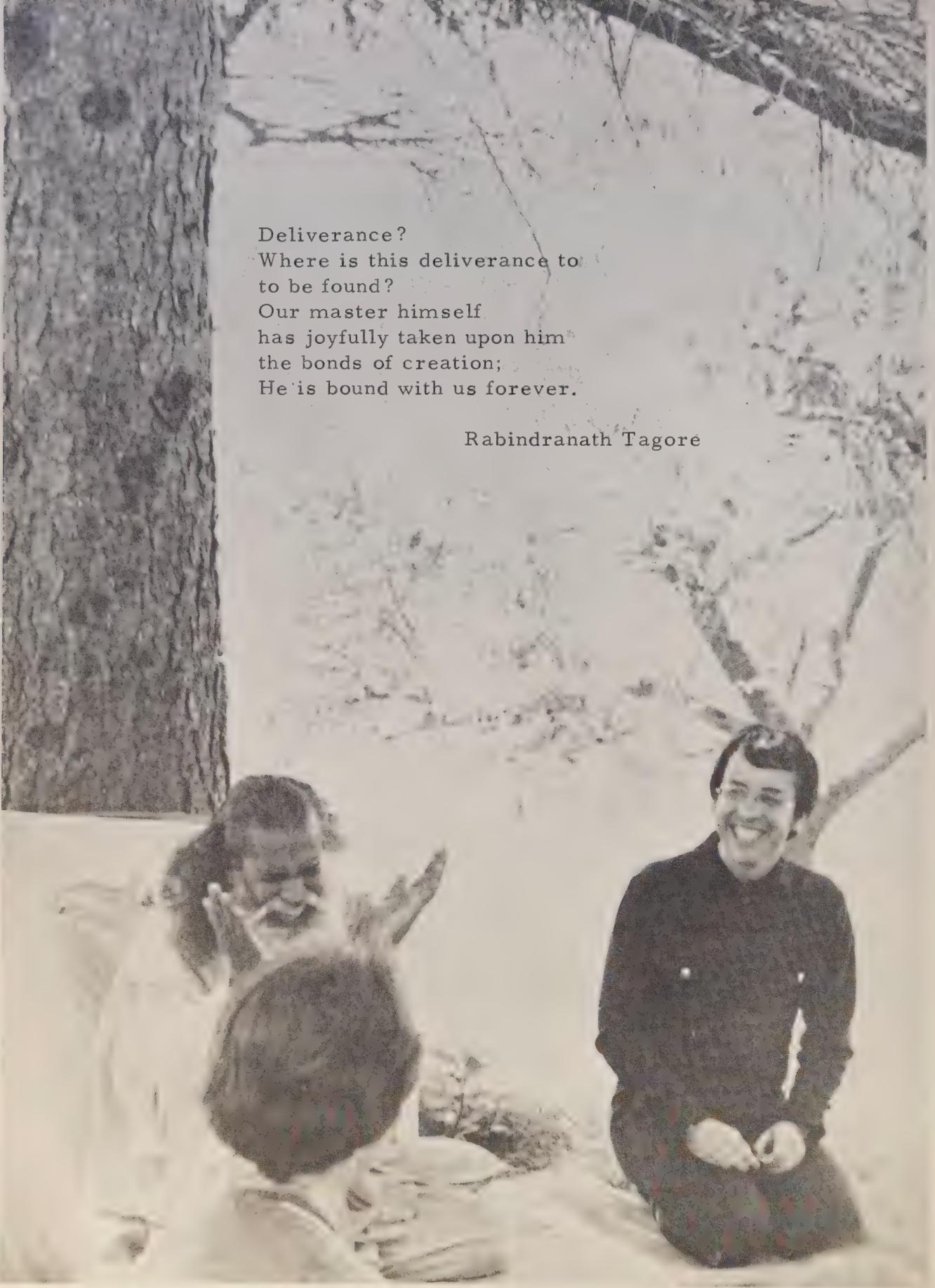
Since my early childhood I have loved and communicated through music very deeply. In fact, it is the vehicle that brought me to you. I gave up playing music because at the time it was my greatest attachment to my "personality". Also I wanted to channel all of my energy towards inward purification. Recently, I began playing music again and finding that I could channel tremendous energy through it and make people happy and reflect upon themselves.

Is music the right vehicle for me now or can't my ego handle building my life around it? I know I have a lot of energy to offer in service. If this is not the right way, then what is?

A

My child, I cannot give you the magic wand "to do" or "not to do" this or that activity in order for you to find the proper outward frame for your life. These decisions must come from deep within you. I understand your dilemma, and by writing to me about it you have become open and receptive to receive this inner guidance.

Your life can become whatever you want it to be; it all depends on your inner attitude. Let us take your music as an example. If you think that it is you playing music, you composing sounds, and that music is to be your vehicle, -- you are heading into a trap that will keep you limited and contracted in an ego-rut. What



Deliverance?
Where is this deliverance to
to be found?
Our master himself
has joyfully taken upon him
the bonds of creation;
He is bound with us forever.

Rabindranath Tagore

is more, the music will not even be as good as it could be. But instead, try to realize that the music is playing itself through you, and the sounds are composing themselves through you, -- that you are the vehicle through which the music is expressed. If you strive always to get in touch with the Source of that music and, through love and concentration, forget yourself and become the music, then you will be a true artist. By doing so, you would be practicing real Yoga. And the same goes for any activity, whether carpentry, cooking, painting or even writing a letter.

You speak of selfless service as "The Way". Make the very fact of being alive a dedication, and start serving God in your wife, in the plants, in the pots and the pans. Serve God in your friends, and if you decide to follow your inclination in the musical field, serve God in the music.

With this attitude, your path will gradually become clearer and clearer, and you will be able to walk it with certainty and joy.

Q

Swamiji, what is the main obstacle to understanding and realizing the Truth?

A

The only thing that prevents us from enjoying this Supreme Life is this sense of separation, this I-Me-Mine; in other words, this ego. It's a very hard "nut". Break it. If you can't break it, then leave it in the hands of an able, realized person who can break it. When you are earnestly and seriously endeavouring to get beyond yourself, then you are in the spiritual life. Until then, there is no spiritual life. Let us remember that.

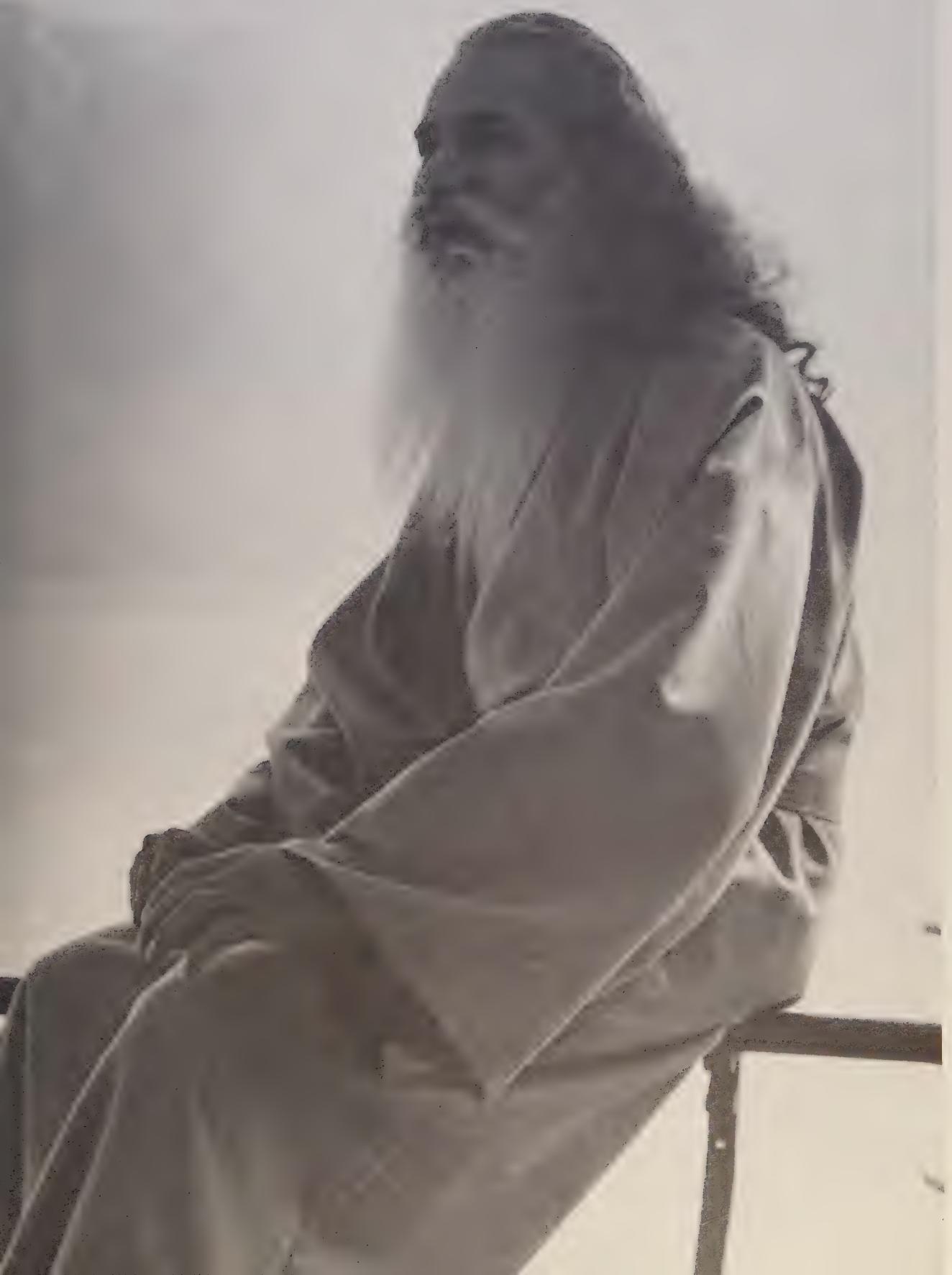
If you are interested in the spiritual life, bend down. Give up "I want...", "But I need...", "I have to have..." -- just allow yourself to surrender to the Divine Will. Only then is there peace.

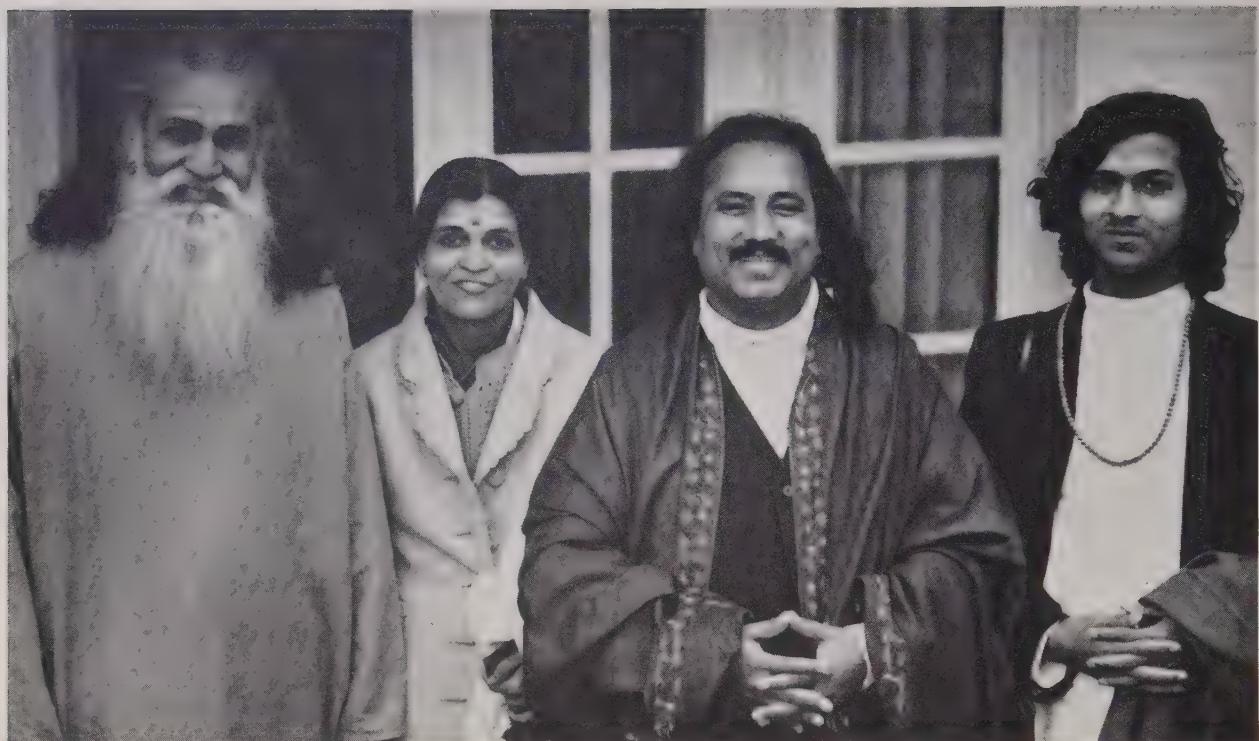
Even Lord Krishna couldn't give anything to Arjuna until Arjuna threw down his bow and arrow at last, falling at Krishna's feet and saying: "I know nothing, I understand nothing. I tried to resist you, to argue with you; but now I realize my understanding and perspective is so limited, so finite. I am your disciple, Lord. Do what you will. I give myself into your hands. I'm ready to learn."

This is the qualification for a disciple. Only then can we step into the spiritual field. Let's remember that all those who have gone into the spiritual realm have done this. Nobody was an exception. We ourselves are the first crucifixion. So tell your egos, "E, go!" Just that, that's all. Strive for that first of all.

Knowing Nothing brings nothing
Knowing everything brings something
Knowing the Knower brings everything

Satish Jammal





Swami Satchidananda with Sant Keshavadasji, his wife Rama Mata and son Murali

Sadguru Sant Keshavadasji, the author of this article, is a most beloved brother and fellow countryman of Sri Swami Satchidananda.

Currently on his seventh global tour, Sant Keshavadas is now visiting spiritual communities around the country, inspiring all who hear him through the songs of saints and messages of the great masters.

Santji speaks in churches and mosques, synagogues and temples, and wherever he goes, he encourages people in the comparative study of world religions to promote international understanding, "Cosmic Religion". "I sing them the songs of saints through which I convey the Divine Love, the essence of all great teachings."

A composer, musician, and saint himself, he transports his hearer to the realm of God-Experience and fills the soul with love of God. Discrimination, dispassion, devotion and dedication are his watchwords. "Love born of wisdom solves the problem of humanity and unites the world," is his message.

ON DISPASSION

Oh man, know that everything is momentary and God alone is permanent. Be dispassionate towards all that is relative; be passionate after the Absolute. This is the key to peace.

Oh Brother, the whole world is

trying to escape the pain by adjusting, creating, accumulating and enjoying. But the Soul of everyone is crying in agony, "I want peace, I want peace." Seeking God who is the abode of peace, you shall gain peace. Unless you cultivate dispas-

sion, you cannot love God. Knowing thus, be thou dispassionate.

Seeking happiness outside, you wandered endlessly. Seeking peace in relationships, you faltered. Wife, husband, children, relatives, friends, wealth, property, nothing could give you Eternal Peace. Realizing thus, cultivate Vairagya, the dispassion.

Oh tired Soul, see the civilized world of today -- how it is writhing with unrest! If civilization, power, possessions and hoarding could give the peace, why is man suffering today as never before? Is it not passion and attachment which has led him to this horrible bondage? Attain thou immortality by abiding in truth. Cultivate dispassion and be passionate after the Truth.

Passion for God is Love; passion for world is desire. Desire comes out of ignorance. Ignorance is the root cause of misery. Cut the knot of ignorance with the sword of dispassion, and attain freedom.

Discrimination leads to dispassion. Dispassion leads to devotion to God. Devotion leads to wisdom and wisdom to peace. Knowing thus, discriminate and be dispassionate.

Man, you are hoping aimlessly to get unmixed bliss through worldly adjustments. Experience brings you pain, and so for a while you throw out the things which brought you pain. But forming attachments again, you grasp other things, hoping you will be happy. Before long, you see again that unhappiness follows happiness, always. Peace is beyond misery and happiness. To go beyond the pains and pleasures of the world, cultivate dispassion and attain peace.

Oh Brother, when it is said "go beyond", it doesn't mean that you should physically renounce this world. It only

means do not be attached; it means that you renounce the desires mentally. Do this before it is too late. Any small desire has the power to toss you in the mire of this world. Cultivate dispassion and be fearless.

If you desire, desire for desirelessness; such a desire cannot bind. If you want happiness, crave for eternal happiness; then it cannot bring bondage. If you are after profit, gain the kingdom of heaven. Then you have no fear of loss. If you seek peace, take God by storm. Then there is no cause for misery. Just realizing non-attachment to worldly things could lead you to the Eternal. Be thou dispassionate.

Love the world, but don't lust after it. If you could see God in everything and everybody, you would love everything and everybody selflessly. For selfishness brings attachment. Selflessness brings peace. Knowing thus, be dispassionate.

Study the lives of Masters, Sages and Saints. none of them attained God without cultivating dispassion. "Oh God, everything is Thine; nothing is mine. You are my everything." Meditate on these thoughts ceaselessly and attain dispassion.

Compassion follows dispassion, for when you are dispassionate, you cannot possess or remain attached to anything. When you have no desire, then alone can you truly love. True love expresses a compassion which is the highest of all virtues. Knowing thus, be dispassionate.

Fearlessness comes through freedom, freedom comes through wisdom, wisdom comes through devotion, devotion comes through passion for God, passion for God comes through dispassion for sense-objects. Knowing it, cultivate dispassion.

Flesh is never satisfied, wants are never pacified, thirst is never quenched; the ego demands more, I want more,

more. Dispassion ends all games of the ego and gives the soul eternal rest at the lotus feet of God. Meditating thus, be thou dispassionate.

All masters are dispassionate. All teachers taught dispassion as the way to peace. But, people worship God for earthly benefits which destroy the peace. Then they blame God for their misery. You have to find your own salvation. All masters and prophets guide you, help you to be dispassionate. This is the only way to fly to the bosom of the Infinite. Reflecting thus, be thou dispassionate.

Everything is fraught with danger and fear, for everything is ephemeral, passing. Be wealthy, you are afraid of robbers; be healthy, you are afraid of illness. Beauty and youth are threatened by old age. Fame is threatened by ill-fame, happiness by misery and life by death. There is only one weapon which could make you bold and fearless and that is dispassion.

Desire repeated makes habits, habits repeated make character, character manifests personality. Thus, a desirous man shall develop an egoistic personality. His influence will only enhance and encourage the ego of others. Ego shall never bring peace. Peace is the one goal of man and humanity. A desireless man could influence and teach humanity the way of truth and blessedness. Reflecting thus, be thou dispassionate.

Dispassion does not mean physical renunciation. Dispassion does not mean physical escape from duty. Dispassion does not mean running away from problems. Dispassion does not mean abandoning one's dependents. Dispassion only means to face the problems boldly, to perform the duty without attachment. To love and serve all, work for work's sake, love for love's sake; ask nothing, give everything. Divine love, selfless service, perfect wisdom, these are the outcome of dispassion. Knowing thus the glory of non-attachment, be thou dispassionate.

All know that there is pain in suffering. All know that the world brings suffering. Those who have suffered also do not give up -- look at the power of Maya: it causes endless suffering. Show thy fellow-beings the way of transcending the pairs of opposites. That way is dispassion. Be thou dispassionate.

One who is dispassionate gains the ultimate victory. One who is dispassionate obtains all-embracing love. One who is dispassionate becomes a loving devotee of God. Realizing thus, be thou dispassionate.

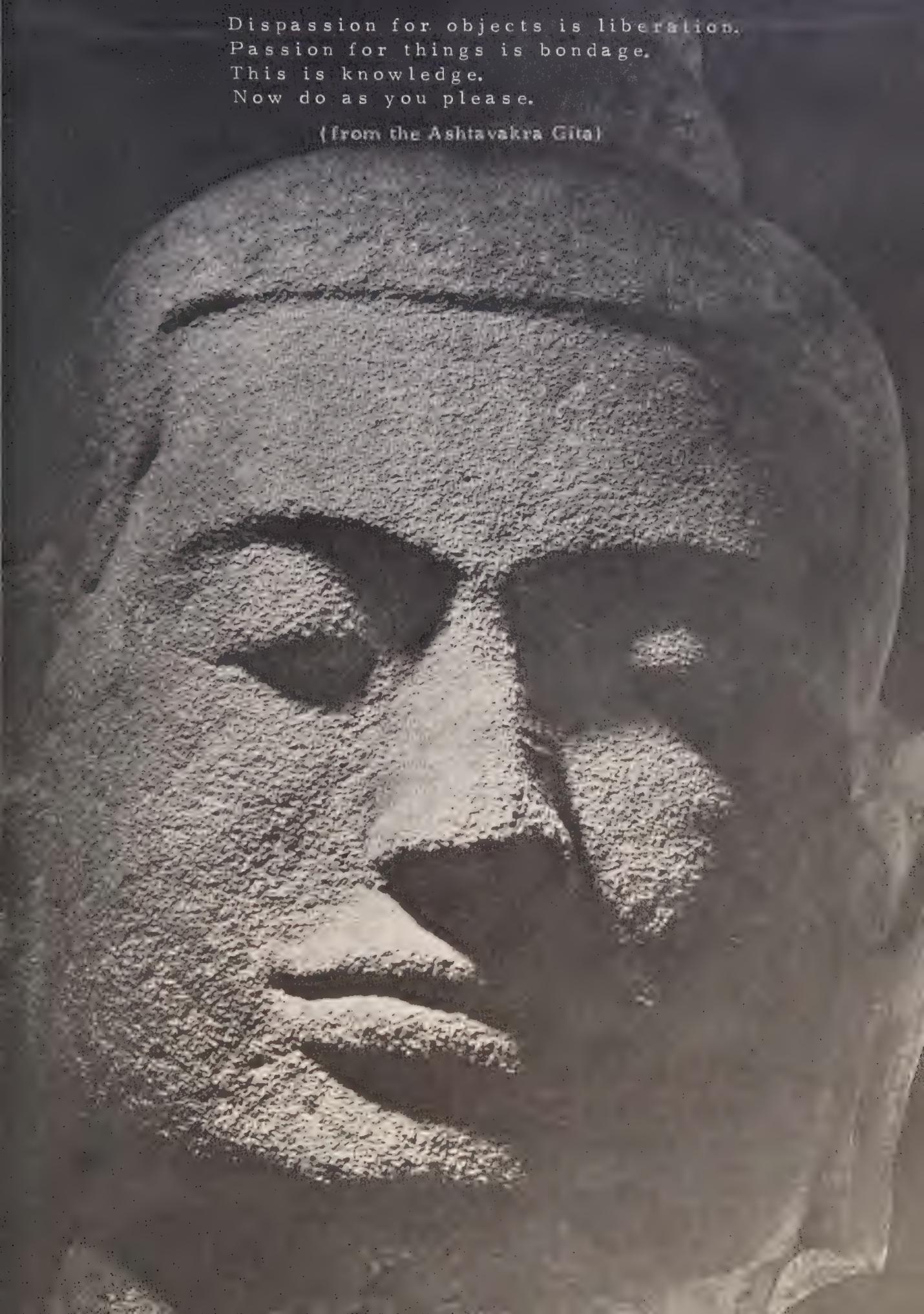
The purpose of life is the attainment of perfection. Perfection lies in freedom from thralldom. Freedom lies in knowledge and knowledge in devotion. Devotion comes through dispassion.

Be thou dispassionate.

Sant Keshavadasji

Dispassion for objects is liberation.
Passion for things is bondage.
This is knowledge.
Now do as you please.

(from the Ashtavakra Gita)



SCIENCE & MEDITATION

As more people in the West become interested in meditation and Yoga, scientists and researchers are beginning to seriously investigate these practices. Not only are we learning more about the physiology and psychology of meditation, but skeptics are beginning to pay attention and to look more favorably at these very practical techniques.

One of the primary areas of research thus far has been to study the electrical activity of the brains of persons who are in meditation. The brain emits electrical wave patterns which correspond in a general way to the different levels of consciousness. When awake and active, our brains emit very fast, irregular waves which are perhaps analogous to the scattering of thoughts in the waking state. As we begin to relax, the brain emits bursts of alpha waves interspersed among the brain's irregular activity. These bursts of alpha, which are slower and more rhythmic, are associated with a calm state of mind. In deep sleep, the brain emits even slower vibrations known as delta waves. In the dream state, however, the brain waves are fast and irregular, indistinguishable from the waking state waves.

Research with some advanced yogis who can spontaneously produce these different brain wave patterns has helped

to further identify the states of consciousness to which these patterns correspond. One such yogi, Swami Rama, was reportedly able to spontaneously produce a continuous alpha patterns (at best, most people produce bursts of alpha), which he said corresponded to the state of meditation. Most interesting was this Swami's ability to spontaneously enter the deep sleep state which he called "Yogic sleep" or "deep relaxation." Swami Rama demonstrated his ability to remain aware while in this state of deep sleep by later recalling information given to him while asleep.

The most intriguing brain pattern to those doing research in meditation is the alpha wave. Through the reports of subjects emitting this pattern, alpha has become associated with a state of passive awareness and deep relaxation. Some researchers have begun teaching people how to generate alpha at will because of its pleasant and soothing effects, and where the training is successful, the subjects experience deep feelings of peace and tranquility. As a result, this technique has become commercialized with low-priced portable "alpha kits" available to the general public on a do-it-yourself basis. However, mechanized production of alpha appears to be a complex and difficult process requiring an expensive electro-encephalograph machine to be genuinely successful.

Along with experimentation into alpha-conditioning, research continues on the brain wave patterns of practitioners of Yoga and meditation. Two studies, appearing in Altered States of Consciousness*, showed that both Zen monks and Indian yogis were able to emit a continuous, undisturbed alpha pattern when in the meditative state. Of great interest were the differing reactions of the two groups to the introduction of noise during meditation. For most people, the alpha pattern is blocked or temporarily inhibited by the introduction of noise or disturbance. However, if this noise is frequently repeated, habituation occurs and the subject becomes used to the disturbance, behaving as if it were no longer present. Zen monks, interestingly, never habituated to the noise; they reacted to it completely each time before resuming the alpha or meditative state. This response has been interpreted as the Zen adept's ability to remain continuously in the "here and now", reacting to each situation as if it were a novel one. Yogis, when not in the state of meditation, react to disturbance much the same as do Zen monks, never becoming accustomed to it. However, when entering the advanced levels of meditation, (Samadhi), the advanced yogis are totally immune to any kind of noise, never reacting to it.

The implication of all this research seems clear: meditation produces a profound state of relaxed awareness, and when practiced continually can lead to either total awareness or a completely undisturbed, tranquil state of mind. Since our minds are almost constantly active, even when dreaming, meditation may have great biological utility in giving the mind a rest without the loss of consciousness.

Western man has habitually looked

to the external world to provide him with fulfillment and peace of mind. With the advent of alpha-conditioning he again seeks a short-cut through the use of gadgetry. With this approach, one can learn to generate more alpha or to decrease an overly fast heart-rate or high blood pressure. However, in these mechanized techniques we are dealing with one-shot, single-response patterns, whereas in meditation there is a whole complex of physiological changes which occur without the use of machinery.

Wallace and Benson, in an article appearing in Scientific American, February 1972, have begun to identify this seemingly integrated response pattern associated with the state of meditation. Using subjects who have practiced transcendental meditation from one month to nine years, these investigators found striking physiological changes which correspond to a "wakeful, hypometabolic state". This hypometabolic state (in which the rate of bodily metabolism is greatly reduced) included consistent reductions in oxygen consumption, carbon dioxide elimination, and rate and volume of respiration; a marked decrease in blood pressure and blood lactate level, and an increase in skin temperature (all of this is associated with a decrease in tension); a slowing of the heartbeat, and an intensification of the alpha-wave pattern.

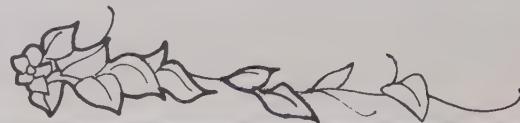
It is perhaps remarkable that such a basic technique, in use for thousands of years, can produce such strikingly beneficial physiological changes.

In a society where scientists hold more prestige than spiritual leaders, this research may contribute to an ever-increasing interest in the yogic life.

Howard Breitstein

*Charles Tart, Altered States of Consciousness, John Wiley & Sons, New York, 1969.

news of — **SWAMIJI**



Ramakrishna used to tell this story: 'Three men went walking in a field. In the middle of the field there was a place surrounded by a high wall. From within this wall came the sounds of music; instruments were playing and voices sang. The men were charmed by it and wanted to see what was happening. But there was no door anywhere in the wall. What were they to do? One of the men found a ladder somewhere and climbed to the top of the wall, while the other two waited below. When the man who was on top of the wall saw what was happening inside, he was beside himself with joy. He even forgot to tell the two below what he saw; he uttered a loud laugh and jumped down inside. The other two exclaimed, "A fine friend he is. He didn't tell us what he saw. We'll have to look for ourselves." So the second friend climbed the ladder. And, like the first man, he looked over the wall and burst out laughing with joy, and jumped. So what was the third man to do? He too climbed the ladder, looked over the wall, and saw what was happening. It was like a market of happiness, given free to all comers. His first thought was to jump down and join in the rejoicing. But then he said to himself: "If I do that, no one outside will ever know that this place exists. Am I to be the only one to find it?" So he forced his mind away from the sight, and he came down the ladder and began telling everyone he met: "In there is the market of happiness. Come with me -- let's enjoy it together." So he took everybody with him, and they all took part in the rejoicing.'



Swamiji with Dr. Niehardt, author of Black Elk Speaks

After sharing two months with the West Coast Integral Yoga family, Swamiji left Los Angeles on March 18, on his way back to the East. The first leg of his trip home included stops in Denver, Detroit, Dallas, San Antonio and Wichita. In Dallas he met with Swami Nirmalananda and his devotees from Oklahoma City. That evening a reception was held in Swamiji's honor at the home of a disciple. Many Dallas city officials came out to meet him.

Sister Ameleshwari of Sacred Heart College in Wichita, Kansas, had arranged for Swamiji to stay in the Bishop's room of the convent during his campus visit. She and the other sisters showed great hospitality and reverence to Swamiji. They inspired us all with their simple and loving ways and their living faith and service. During his

visit Swamiji spoke at the public library, and the home of a university professor, and gave several press interviews at Sacred Heart College.

The Integral Yoga Group in Columbia, Missouri, planned a full schedule for Swamiji with public satsangs, press conferences and a live television interview. But the highlight of the tour was a very special meeting with Dr. John G. Niehardt, author of Black Elk Speaks. They sat together for a long time, sometimes one of them would speak; often they held hands. Dr. Niehardt recited some of his poetry for Swamiji, describing his early experience of oneness with Creation, and Swamiji smiled in recognition. There was a wonderful rapport between them which amazed and warmed everyone in the room. Dr. Niehardt brought out and put on the famous "Morn-

ing Star" holy relic which his master, Black Elk, had given him many years earlier. Several times during the evening he asked Swamiji to stay on for a while in Columbia, since there was much that he could learn from Swamiji. At the end of the night, Dr. Niehardt said he felt that Black Elk and Swamiji were the same breed, as though from the same tribe.

In Indiana, Swamiji spent two days participating in a workshop on "Doing Prayer" for 200 members of the Christian clergy. (An article on this conference including Swamiji's talk will follow in the next issue of the IYI magazine.)

A brief visit to Detroit was marked by a reunion with Sant Keshavadas, his wife Rama, and Ella Fern of the I AM Ashram in Toronto, whom Swamiji renamed Mata Atmananda. In addition to participating in a joint satsang at the Sheraton Cotillion Hotel, Swamiji spoke at the Masonic Auditorium and gave a television press conference.

At the sincere request of one of Swamiji's disciples studying chiropractic, he agreed to spend a day at the Palmer College of Chiropractic in Davenport, Iowa. After a television interview, Swamiji spoke to the students on the many common beliefs and practices in chiropractic and Yoga. They welcomed his suggestions on the importance of good diet.

In early April, Swamiji arrived back in New York. Three days after his return, he addressed students and faculty members at Fordham University on "Yoga and Christianity". That weekend he visited Montreal, speaking at Sir George Williams University and McGill University. CHOM-Radio held its second annual interview with Swamiji; no doubt his presence brought back fond memories to his Montreal children --

just one short year ago when Swamiji opened the IYI there. Swami Nirmalananda's Sri Ma Ananda Monastery in Oklahoma City welcomed Swamiji on April 12 to preside in the installation of the temple deities Rama, Sita and Hanuman. Back to New York: a five-day Easter Retreat directed by Sri Swamiji was held for over 300 aspirants at beautiful Camp Hadar. Ninety people received manthra initiation. Three days later, the University of North Carolina and the Integral Yoga Group of Chapel Hill sponsored lectures and radio interviews with Swamiji. An outdoor Hatha Yoga class was given for over 200 students in the college's beautiful outdoor emporium. Highlighting this North Carolina visit was a bio-feedback experiment performed on Swamiji by Duke University, to measure the amount of activity in the brain during meditation. Swamiji was fascinated with the experiments and the doctors were fascinated with him. From North Carolina, Swamiji went on to Washington D.C., where the IYI had set up a very busy program for him. In addition to a number of lectures and a television interview, Swamiji blessed the Temple of Cosmic Religion which had just been formed by our dear Sant Keshavadas. A very special excursion was made to the Trappist Monastery in Virginia.

But the highlight of April had to be the opening and dedication of our new home, Satchidananda Ashram-Yogaville East. Several hundred guests toured the property, partook in the satsang and feasted on delicious home-made foods. Swamiji planted a rosebush that afternoon, mixing in some soil from Yogaville West, and noting that eventually all the land between here and there would some day be filled up with Yogis until all America is a Yogaville. Jai Sri America!

Mind over matter in Chapel Hill, N.C.



Yogi Mandali Ki. Jai!

The schedule for May continued to reflect Swamiji's ceaseless efforts to serve as many as possible as often as possible. He spoke at Southern Connecticut University on Yoga and Everyday Life. The fifth annual "Swami and the Rabbi" dialogue was held in New York. Rabbi Joseph Gelberman and Swamiji discussed Hassidism and Yoga to a crowd of over 500. Seven hundred seekers at Hunter College heard Swamiji discuss "The Guru... Who? Why?" Swamiji pointed to the guru as something or someone who serves as a spiritual guide, whose purpose is to open our hearts fully so that we may receive the divine light and abide in our true natures.

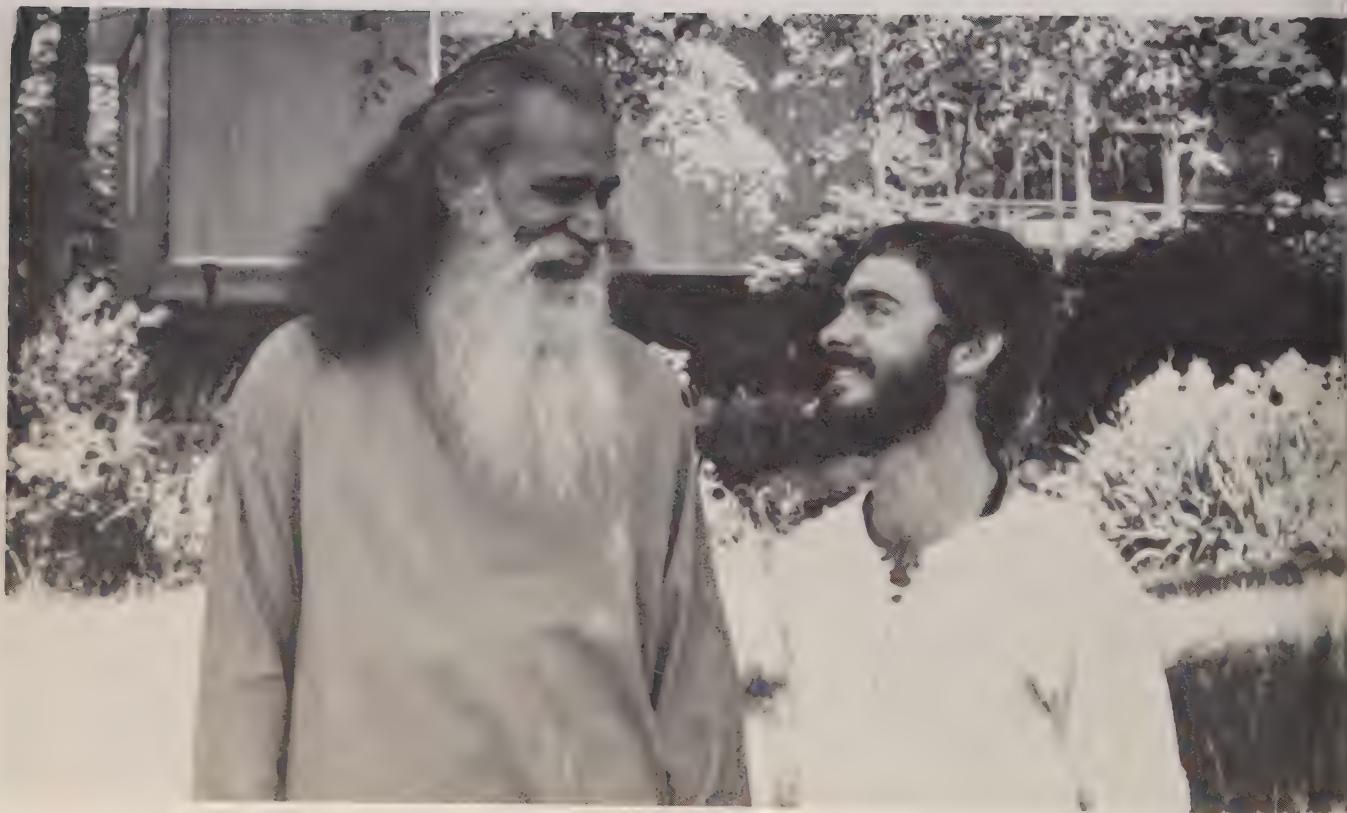
The fourth ten-day East Coast Retreat was guided and directed by Sri Swamiji from June 15-24 on an incredibly beautiful 1500 acre property in the Catskill Mountains. More than 600

aspirants heard Baba Ram Dass, Brother David, Schlomo Carlbach, Swami Nirmalananda and Sant Keshavadas. One hundred persons received mantras.

July balanced between an eleven-couple marriage ceremony on July 8 and pre-monkhood initiation for thirty devotees on July 15. Both events took place at Satchidananda Ashram-Yoga-ville East. Guru Poornima Day -- commemorating and honoring the Guru -- was celebrated this year with a special Retreat Sadhana weekend at the Pomfret, Connecticut Ashram. All of the Ashramites there wish to share their joy with you as they humbly prepare a temporary residence for Sri Swamiji who moves to Pomfret in July. Meanwhile plans are underway for the construction of a new home on the Ashram property for our beloved Gurudev.

JAI SRI SAT GURU MAHARAJ KI. JAI!

BETWEEN GURU & DISCIPLE



The fullness of life can be realized only when our experiences of it are no longer being filtered through the ego-tangle of thoughts, desires, fears, etc., which distort our perception and keep us in ignorance. To see someone in action, day after day, who has gone beyond his ego-tangle is indeed a rare privilege. The students of Swami Satchidananda have such a privilege.

Swamiji is able to guide each of his

students in a very personal, special and unique way. Often, the most incredibly rich lessons are conveyed through a mere comment or phrase. But just one simple remark can cut so cleanly and surely to the core of the matter at hand that the seeds are sown which provide meditations for months to come.

One particular afternoon I was given a very significant lesson in practicality:

how to make full use of this material world in which we live, and how to transcend it to reside in our spiritual nature. In other words, how to be in the world without being of the world.

I had prepared and presented to Swamiji a report on the Institute's fleet-car insurance program. I had found the whole subject complicated, tedious and mundane; to be quite frank, I was completely uninterested. And this utter lack of enthusiasm was revealed in my report; it was vague, incomplete, and far from simple. Swamiji, who is a shining example of clarity and simplicity, remarked, "Gandhi, before you can be a man of God, you have to be a man of the world."

This statement confused me at first, but after some time I began to appreciate its significance. I have understood it thus: All our actions should be done as Karma Yoga -- selfless, meditative, dedicated service -- and this Karma Yoga should be done with all attempts at perfection, quality and joy. Swamiji teaches us that "Perfection in action is Yoga." All of his acts -- his entire existence -- reflect this.

To do a perfect act requires our complete attention and concentration. This striving for the constant concentration of the mind in every single action and at any given moment will focus the mind, make it one-pointed, bring it within our control. Only then, when the mind becomes clear and still, can we hope to experience anything of a spiritual nature. How can we expect to recognize the subtle when we still are not able to be fully open to the obvious! We cannot even attempt to meditate for any length of time until we can bring awareness and receptivity to all our actions -- the veryday mundane actions in our everyday worldly lives.

Swamiji has often said that "God created the world for our use. To use it to realize Him is our goal, our reason for being. So one must be careful to use everything, but not to become attached to or trapped by the things we are using or experiencing. Non-attachment is necessary. It all belongs to the Lord -- we are the caretakers of the world."

Swamiji reflects this in his acts. If you have ever seen how he uses, handles and treats everything with gentle care and love, this is in itself a tremendous lesson and something to aspire to. With this attitude, our every act becomes a meditation. We learn to become one with the objects of our concentration. We enjoy Yoga (union). We experience Being Here Now. We begin to tune ourselves into the rhythm of life's flow.

Through Swamiji, we are shown that if you are under the delusion that you are doing all this work, then something is not correct in your attitude towards the service -- rather, you should strive to feel that the work is being done through you, as an instrument. When you wake up to the fact that you are a channel for God's energy, then work ceases to be oppressive. You find that there is abundant energy. That's where the "joy" comes in.

One more aspect of this which I would like to share: many people may think that "the Swami", "Yoga", and "the Spiritual Life" take us off to a far-away cloud in the sky. But the actual experiencing is so different. As you Live the Life, you realize that you are ending up right back where you started -- with both feet planted solidly on the ground, alert, alive, aware.

OM Shanti Shanti Shanti
Gandhi Bond

Two roads diverged in a wood and I,
I took the road less traveled by
And that has made all the difference

This February, at Satchidananda Ashram in California fourteen persons took another step towards becoming sannyasis when Sri Gurudev Swami Satchidananda gave them Brahmacharya Diksha (pre-sannyas initiation). A sannyasi is a person who completely gives up all personal desires and fully dedicates himself to God, inwardly and outwardly. He wears orange-colored robes to remind him that the personal self has been consumed by the flame of renunciation: he no longer asks for physical, mental or spiritual rewards but is only an instrument for God. Before this ordination as a sannyasi, the aspirant usually spends some time as a serious student - a "brahmachari" - studying under a Master's instruction to purify and prepare the body and mind for this service to God. Just as the sannyasi's orange robe indicates to all people that he is available to serve them, the brahmachari wears all yellow so that all will recognize and understand what he is doing.

When Swamiji announced that he would give this diksha, there was much joy as well as much deep thought among those who, at one time or another, had felt drawn to this way of service. Our Gurudev constantly reminded us that if there were any doubts we should wait. One should know that he no longer has interest in his own personal family, but would accept all of humanity as his personal family. Another point which Swamiji stressed: it was not that the aspir-

ant was already totally dedicated and fully renounced, but that the aspirant was strong in his desire to perfect this way of life.

Those who were accepted by Sri Gurudev were to submit a brief autobiography omitting neither good nor bad and ending with the skill they had learned. The day chosen for the diksha was February 17, 1973. Gurudev asked us to shave the hair so short that no one could grab it and thus ensnare the aspirant. And the elimination of the hair is a help to eliminate vanity. Freshly bathed, with their newly shorn heads, eight men and six women came to the satsang hall carrying clean yellow clothes. After the ceremonial Puja and purification of the aspirants, each changed into the consecrated clothes and was instructed by Gurudev in recitation of the Gayatri Mantra. As a part of the pre-sannyas diksha, each initiate had an orange scarf placed around his neck by Swamiji who then pronounced the aspirant's name with two new additions: just as the sannyasi upon his ordination receives the title of "Swami" (Lord) and the descriptive suffix "ananda" (Bliss), so each one who received the diksha would be known as "Brother" --- "Chaitanya". The instructions included the direction to always wear yellow with some touch of orange, and if it were not possible to wear yellow, to always wear something orange. The orange cloth reminds them of this day and reaffirms the resolve which had brought them forward. Sri

Gurudev said he now considered us as sannyasis, and we should also consider ourselves as such; when that spirit of renunciation went so deep within that nothing else remained, then everyone else would also see us as sannyasis. Sri Gurudev spent the whole morning with the new initiates, inspiring them, filling them with love, and instructing them how to attain that Shanthi, that peace, which is the sign of a true sannyasi.

The following is one Brother's response to the living of his new life:

The choice of taking the diksha or not taking the diksha presented itself to each member of the West Coast Integral Yoga family. Each individual had a unique experience with it and a particular relationship to it. For me, a great deal of tension was released after taking the diksha; no longer was I bogged down by the question of should I or should I not embrace this particular way of life -- now I am just doing it and thus finding out how sincere I really am. It is much better for me this way.

The post-diksha experience has involved both joy and pain, yet somehow the joy seems to be holding the upper hand; there is a great deal of peace around and within me. I am able to look confidently at many things that might have formerly have pulled me off into side trips: I simply know now that these things are not for me at this time, and so there is no more mental energy or anguish expended on them.

Each day with few exceptions I put on clean yellow clothes with an orange scarf, and if by chance I see myself in a mirror I am reminded that I have entered a time of purification and dedication. When other people see this distinctive dress, they generally recognize it as something out of the ordinary and instinctively pay it some form of respect, often inquiring into the significance of it. Each time I answer I re-think my decision and renew my commitment. My gratitude and awe in the face of what God is doing with me grows daily.

Om Om Om

Swamiji with a few of the newly initiated brahmacharis, and others from the West Coast family.



ASHRAM LIVING/PART TWO: SATCHIDANANDA ASHRAM * YOGAVILLE EAST *

Sometime after 11:00 on the evening of March 6, 1973, a heavily-laden U-Haul with a small pick-up truck trailing behind, left the New York City limits. The first six pioneers rolled slowly but inexorably towards their new frontier in Pomfret Center, Conn. The journey endured eight hours -- no mean feat considering that Pomfret is but 3 1/2 hours from Manhattan. The early morning birds finally welcomed us to our new country home, Satchidananda Ashram - Yogaville East.

Swamiji was then with our brothers and sisters at the California ashram, Yogaville West. That evening we called our beloved Master to let him know of our arrival. What a lovely sight... our small, new family encircling the telephone in the candlelit room while Hari led chants and we sat in meditation. One by one we spoke to our Gurudev. Unbeknownst to us, we had arrived on Ash Wednesday, the first day of Lent and the beginning of the

season of preparation for the rising of the Son.

Then -- getting settled, finding jobs, working Karma Yoga weekends -- more than a month sped by. Soon the evening before the Ashram Dedication and Housewarming was upon us -- with so much karma yoga still to be done! Arriving guests and IYI family members expecting to enter and relax, were quickly scooped up, and soon found themselves among the mops and buckets, helium tanks, balloons and garlands of rhododendron leaves. The hum of work was still in the air as devotees arrived the following morning for the ceremony.

The meditation room was filled with chanting, as hundreds of guests and friends awaited the arrival of our Guru. One could see both the wooden altar, with the symbols of every religion and the offerings of fruits beneath, and the living altar -- the fruits of every religion -- who were the people themselves gathered together. It was here that



Swamiji performed the Puja ceremony, invoking the Omnipresent One, and asking for a blessing on the water to purify both the room and the egos. As two of our brothers took the symbolic water, sprinkling it everywhere in the Ashram and on the grounds, Swamiji set before us the goals of Yogaville East and the high ideals we were to strive for. Everyone clasped hands and formed a human chain with Swamiji as the main link, chanting "LET US TALK TOGETHER, LET US WALK TOGETHER, LET US THINK TOGETHER, LET US LIVE TOGETHER." Just before the prayer was said which would dedicate the food to the Lord, Swamiji bestowed a great blessing on our brother Hari, by offering him up as the main fruit, and through him, all the others who helped make Yogaville a reality.

As the afternoon sun rose high, we moved outdoors.... guided tours, throngs of people about the grounds with cars lined up on the road for 1/2 a mile, a cow we had borrowed and a neighbor's goat grazing leisurely on the grass.

By 3:00, 800 people had gathered in Sivananda Hall, dedicated that very day to Swamiji's Himalayan Master. Some of our own sisters provided the music. Our dear friend Rabbi Gelberman led us in Jewish song. Swamiji welcomed all the neighbors. Quickly allaying any misgivings they might have had about our presence in Pomfret, he spoke simply of the purpose of Yoga and the significance of the Ashram, reminding us all of our great fortune and also our responsibility.

After viewing a Yoga demonstration and film, everyone left to sample the delicious Indian buffet prepared and served by three hardworking "mamas" and numerous kitchen karma yogis. The lines were backed up throughout the building but all joined in harmonious prayer to sanctify the food. As the

meal ended and the Ashram slowly emptied of its visitors, the evening came to a gentle close. The last of us sat in the silence of meditation.

The joy of the housewarming was carried over into the next day as Sohini, Swamiji's oldest disciple, instructed us in the art of making Chappatis and other Indian foods. As she led a few of us in chants, more and more curious onlookers drifted in and soon the kitchen was filled. Everyone was chanting and clapping, caught in the vibration of Sohini's Kirtan. We are grateful to all our friends, neighbors, brothers and sisters from all over the country, who truly warmed both the house and our hearts.

On the day we moved in there were only six Ashramites. Our family now numbers nineteen, including 5-year old Krishna. Six of us work within the Ashram itself: the kitchen mama, three administrative workers, one sister offering piano and violin lessons and a brother in the process of setting up a furniture/antique repair shop. The rest of us work outside; we include cooks, factory workers, gardeners, a custodian and a nurses' aide. Since many of the jobs are rather far away, and starting-time is more often 7:00 than 9:00, a few of us rise around 3:00 AM in order to do the usual morning Yoga practices. Organizing the morning and afternoon carpool is quite a chore since job-hours and distances vary for each job. So far, everyone is being transported without too much difficulty.

There has been much activity within the Ashram itself. Work on the garden has been started. Since the soil here is excellent -- more than eight inches of topsoil -- we expect a good crop of fruits and vegetables. Already we have been provided with an established bed of rhubarb and a raspberry patch. There are wild strawberries, grapes and blackberries throughout the property. Fresh

herbs are soon to come.

An announcement of our new Monday night Hatha Yoga class is currently appearing in local newspapers. This is the second such class offered at the Ashram; the initially scheduled Wednesday evening class drew so many of our neighbors and attendance is still growing. All are invited to join our evening satsangs and we are now ready to receive those who would like to stay as guests on a daily, weekly or monthly basis.

Plans have been initiated to begin construction on Sri Swamiji's home on the property here

Plans have been drawn up on the construction of Sri Swamiji's residence here on the property, and we all await

that joyful day when our Gurudev moves into his new home.

Something very lovely has been growing within the Ashram ever since its day of dedication, and it seems we were given a glimpse on that day of what is to come. We continue to share the love, the work, the hardships and the warmth just as we did on that first "official" occasion. In this way, may we show our appreciation to our beloved Swami Satchidananda who has given us the inspiration, the foundation and the tools to build a community reflecting peace, joy and service.

OM Shanti Shanti Shanti



WHAT WE'RE DOING

NEW YORK CITY

Once again (!) the New York IYI has gone through some major changes. This time, the occasion was the opening of Satchidananda Ashram-Yogaville East. When we took possession of the property in Pomfret, Conn., a number of people prepared to move in, including several from New York. When this happened, we were concerned as to how to redistribute the responsibilities which would now need to be filled. Several ideas were presented, but the simplest was also the most striking (and it came, of course, from our beloved Gurudev): make the uptown IYI the women's ashram and the downtown IYI the men's and married couples' ashram. Now there was a lot of discussion of this, and some mixed feelings, but in general the attitude was positive and experimental. In our own planning, we felt that the right time to do this would be after the Ten-Day June Retreat, as we will be extremely busy up until that time. But Swamiji said that we should do it right away, as soon as possible; and in fact the change took place with incredible ease, speed and simplicity. Within a couple of weeks of the move, it was actually a strain to remember when things had ever been otherwise -- so liberating was this change, physically, emotionally, spiritually.

The basic idea behind the change is that the arrangement is the traditional one in ashram living, and is implicit in the fact that the households were already Brahmacharya (celibate) anyway.

During this period of our studentship, when we are developing that inner center from which to decide on the future direction of life, this kind of arrangement is helpful. It simply confirms one's commitment to a certain style of living and offers the opportunity to test this commitment without ambiguity. In addition, there seem to be some subsidiary benefits: the work load seems to be more productively distributed, with all the men in the downtown center where there is a great deal of physical labor involved; and now, both the men and the women have full responsibility in the running of an ashram. In the past, while the women had responsible work at the Institute, somehow they were never in positions of full responsibility or authority for the ashram as a whole. Under the present arrangement, that is no longer the case. As a woman who comes to the Institute to do Karma Yoga remarked, "the 'girls' now seem like women."

Along with this major change there have been others of importance also. In March, for the first time, the Institute conducted a weekend retreat here in the City, using the facilities of the downtown building. It was a beautiful time, with the same positive feeling as our regular retreats in the country. We had another N. Y. C. weekend retreat in May, and it was again a great opportunity for those here in the city who cannot get away for a retreat in the country. In addition to our city retreats, we are also inaugurating new course classes: these are special courses in the areas of meditation, pranayama, and Raja Yoga, along the same lines as the courses in Hatha

which we have always run. We look to these as a real step forward in the kind of classes we offer to our students.

Finally, we have established a regular setup whereby guests who are really serious about sharing our way of life can come to stay for a certain period of time. Even those who want to become family members will first stay as guests. To develop this idea, we have prepared new guidelines for prospective guests, and a brochure which will be available to the general public with the rest of our literature, describing life in the ashram and suggesting that if they are interested they should contact the Institute.

Speaking of guests, we were recently blessed with the presence of Mata Atmananda, the marvelous being who sustains the I Am Ashram in Thunder Bay, Canada. Mataji spent several days at the uptown IYI. Her vibrancy and radiance touched all of us with a tremendous sense of God's immediacy and presence. No sooner did Mataji have to depart, then Sant Keshavadasji arrived. Four times during the month of May we opened our doors to the public, to share the inspiring stories and beautiful songs and chants of this great saint with all our friends and neighbors.

God is so good.
OM Shanthi

DETROIT

Through our Gurudev's guidance, a small but enthusiastic band of yogis is sharing the teachings of Integral Yoga with communities throughout southeastern Michigan. Besides maintaining a full schedule of classes in Hatha Yoga, Raja Yoga, Yoga Cooking, Kirtan, and Scripture Study at the Institute, we are also sending teachers into the surround-

ing communities for Hatha Yoga classes taught at ten to fifteen locations per week.

One program of particular interest is a recently-inaugurated series of classes at a methadone treatment center in downtown Detroit, "Dignity Rehabilitation Clinic". The purpose of the Clinic is to take the client off heroin through carefully controlled dosages of non-addicting methadone. At the same time, creative workshops in art, drama, and music are offered to increase awareness of alternatives and to foster creative expression. Hatha Yoga postures and Pranayama are taught to enable the individual to relax, to become aware of the needs of the body, and to bring the body back to a state of health. It has been tremendously gratifying for us to discover that there is also a great deal of interest among the students in meditation techniques. So with each class we now have an extended period of meditation. The program is still very young, so results are yet to be seen.

For many area residents, the Institute is often the first contact with the spiritual community. We constantly experience the great yogic maxim "Adapt, Adjust, Accommodate", as the new faces arrive and depart. We are ever striving to make this contact a truly rewarding and truly spiritual experience for everyone.

May Peace and Joy be unto All

MONTRÉAL

We have finally resettled here in Montreal. Before the move to our new location, the term "Karma Yoga" was not truly understood. However, after two continuous weeks of it, our friends here in Montreal now possess

a true understanding of selfless labor.

Our Karma Yoga was rewarded by the arrival of Swamiji, just one day after the final curtains were made. Swamiji visited "Mount Real" (as he named it) on April 6 and 7. In addition to speaking engagements and radio interviews, he gave satsang at our new home, and accompanied us to the top of Mount Royal. The city surrounds the mountain, and the Saint Lawrence River surrounds most of the city. From its peak, one can see all the way to Vermont. Since his visit our classes have grown and the number of family members here in the home has increased. Our house is always blessed with visitors interested in Swamiji's teachings.

The YMCA of Montreal has a department concerned solely with the awakening of human potentials. In conjunction with this organization we are teaching the principles of living a Yogic life within an urban environment. We have been asked to act as advisors, helping to re-vamp the Yoga classes in the YMCA's six branches; and also to assist in the development of thirty projects sponsored by the Community Planning Department.

A teacher's training course is planned to help us meet the ever increasing demand for more classes. At the end of the course, we will begin to teach in a local prison, youth clinics, and hopefully, a nearby psychiatric and mental hospital. Classes will also be given in French. Meanwhile, currently scheduled classes here in the Institute have grown so large that we are looking for an extra teaching center.

All are invited to visit us in our new home, and to join us, if you like, in our new endeavor. We wish you all the peace and happiness that is Swamiji.

Om Shanti from your brothers and

sisters in Mount Real.

LOS ANGELES

As the winter retreat with Swamiji was just beginning near Yogaville West, beloved Sant Keshavadas arrived in Los Angeles for a two-week stay at the IYI. Santji, a master kirtanist and storyteller, gave satsang every morning at the IYI and every evening at various spiritual centers in the Los Angeles area. Accompanying himself on the harmonium, with son, Master Murali on tablas and wife, Rama Mata joining in singing and playing cymbals, Santji imparted the message of Universal Peace and opened the hearts of his listeners, filling them with divine music and love. Also filling the IYI with wonderful kirtan was Swami Kriyananda, disciple of Paramahansa Yogananda and founder of Ananda Spiritual Community. Swami Kriyananda spent an entire day at the IYI, taping chants written by Paramahansa Yogananda in Hindi and in English. Swami Kriyanandaji was accompanied by Murali on tablas and joined by twelve residents of Ananda. A record will be released of this session, recorded "live at the IYI".

Kindling the feeling of universal brotherhood, Santji encouraged members of the various spiritual centers in the Los Angeles area to come together and realize the unity in diversity. At his suggestion, an inter-group celebration of Siva Ratri was held at the IYI and at the Sivananda Community Center; and on March 31, various groups and individuals came together to chant and to hear a taped lecture of Sant Keshavadas. Out of this group, a bi-monthly study group was formed to study the scriptures of all the world religions under the theme "Truth is

One, Paths are many."

Less than two weeks after Santji's departure from Los Angeles, on the evening of March 11, our own beloved Gurudev, Swami Satchidananda, arrived in the City of Angels. Following Swamiji on his whirlwind lecture tour of Southern California gave us the feeling of being on a pilgrimage, for everywhere he went became a holy place. Monday, Swamiji spoke in Palm Springs. Tuesday, at UCLA, Swamiji addressed about 150 students, reminding them that the entire world is a university from which we can always draw silent lessons. That evening, Swamiji was interviewed on KPPC-FM Radio, and he answered many wonderful questions which were called in by the listeners. Wednesday - off to Santa Barbara for a talk at the University of California. Thursday evening - a lecture at San Diego State University; to emphasize that learning never ends, Swamiji pointed out that even the Goddess of Learning is depicted with the Scriptures in one hand and a rosary in the other. Friday night, Swamiji spoke in Los Angeles. We are receiving so many letters telling how Swamiji encouraged, inspired and elevated those who heard him. On Saturday, Swamiji spoke and chanted at United Recording Studio. A recording of this will be released by John Fahey (Janakan) and Tacoma Records. That evening, Swamiji gave initiation at the IYI in Los Angeles. And all too soon it was Sunday and Swamiji left the West Coast after a two-month stay, to share his love and light with his many other children across the country.

OM Shanthi

SAN FRANCISCO

Beloved Gurudev,

This letter needs no answer -- I just want to thank you for my new home. I've been living at the San Francisco IYI Home for almost two months now, and it is truly wonderful

There is so much love, support and service in this house that I am constantly amazed. Sister Shankari takes such good care of us and, by her quiet strong example, shows us all the way. I want to thank you so much for my roommate Kamala; she is such a loving, kind, unselfish person. Sister Hamsa alternately praises and admonishes us, and generally keeps us on our toes.

In a home like this, how can I fail to grow? It is a joy living here. Thank you Father.

Om Shanthi
Your child,
M.

DALLAS

Dallas has not been heard from as an Institute for several months. The changes we have been through have turned us inside out and really made us think about what we were doing. We have gone from being an Institute spreading Swamiji's teachings throughout the city, to dissolving the Institute, starting again as a group, and finally becoming an IYI once more.

Last May, the Institute's finances reached an all-time low, and the family was in confusion. People had moved out, leaving five people to support a storefront where the classes were taught and a house down the street where the IYI family lived. There was bitterness between some of the people who moved out and the ones who were left in the house. It

seemed as if all communication had been forfeited and people's energies had become self-directed instead of being utilized for serving others.

Finally Swami Nirmalananda Giri (our neighboring Swami from Oklahoma City) came down and helped to set us on our feet. He explained to us that our common discipleship bound us one to another in love. He asked us how could we say we love Swamiji if we could not even love each other. He told us that Swamiji's love is distributed equally to all, so how could we refuse our love to some while giving it to others. He reminded us that we were all living together to grow and learn in each other's love. After his visit, the household grew to twelve, but some of the problems continued. It was argued on one side that the Institute was too concerned with business and that all our energies were being wasted on the financial upkeep of the place. The other side held that if people would really commit and dedicate themselves, the collective energy would be so supportive that there would be no strain on anyone.

This condition of uncertainty continued throughout the summer. After the September retreat and the directors' meeting it was decided to dissolve the Institute and sub-lease the building until a teaching center could be established. Everyone's goals were so hazy and their energies so scattered that unification was deemed impossible for the time being.

Finally, six of us moved into a Quadruplex and formed the Integral Yoga Home. We stored the Institute belongings, answered the phone, and taught a few outside classes. For a few months we took time to work on ourselves - our goals, our love for

each other, our Sadhana (spiritual practices and disciplines). By Christmas we felt ready again to start the new IYI. We were ready to commit ourselves. Our group was small but strong. After so many ups and downs we had finally reached more of a balance within ourselves. Our work with the IYI could reflect an inner dedication to Swamiji's teachings and an outward manifestation of his love. Our lives as a family could be more disciplined yet more sincere. Our attitude could be more selfless.

Since January, five of us have been living in the apartment, teaching classes, working, and doing sadhana steadily. Our experiences this past year have directed us as well as strengthened us. We see the Institute as a wonderful tool in helping us serve and grow through Swamiji's teachings.

Dallas has a growing spiritual community. Because more people are becoming interested in living a Yogic way of life, we are looking for a larger and more suitable place to accommodate our growing needs. Outside classes are increasing. The nearby Federal Correctional Institute will be cooperating in monthly Sadhana Day programs. The men from the Correctional Institute will take one day a month for a religious furlough and will be able to devote the full day to varied Sadhana and Yogic practices.

There is no question of our dedication to Swamiji's work through the IYI and through the multitude of other ways His love manifests. Most important of all, we are dedicated as an ashram family to developing that feeling of the Guru within. We have inaugurated a weekly Satsang to help direct us toward more spiritual pastimes. Daily we work on serving Him

in the most dedicated and selfless way possible. We feel as if we are starting anew, trying to look at each action as a step in His guidance, trying to say each word as a prayer from His lips.

OM Shanthi

HARTFORD

Recently, we were given the opportunity to clearly see how far-reaching are the benefits of Yoga. Within a period of eight days, the Institute gave lecture demonstrations at the United Cerebral Palsy Association of Greater Hartford to persons with various physical and mental disabilities; at the Youth Service Bureau of Stafford Springs, and at the Odd Fellows Men's Lodge. This situation of communicating with such diverse groups in such a short period of time proved to be a growing-experience for us.

Due to the different needs and interests of each group, it was necessary to vary the general content of each talk. At the Cerebral Palsy Association, emphasis was placed on strengthening, relaxing, and limbering up the physical system, and also on communicating the Yogic philosophy that the True Self was unaffected by their bodily disabilities. We were encouraged by their real enthusiasm. They showed a special interest in learning the fundamentals of meditation. We were asked to return at the end of the month to give more detailed instruction.

At Stafford Springs, the emphasis was placed on encouraging the young people to have the proper attitudes and ideals in life which would make them happy and useful beings. We tried to avoid the vibration that they were being lectured to on "good citizenship", as if

from their parents or teachers. So we spoke about Yoga as being the best cosmetic of all, because it clears up the inner blemishes, enabling our true beauty to shine. Also, we stressed that it is not necessary to take anything chemical to make us go high. Rather, we should realize how high we are through a calm, pure mind. Due to the large interest shown, classes are starting this month.

For the men at the Lodge group, we tried to clear away the misconception that a Yogi was someone half-naked and half-starved, lying on a bed of nails. It was stressed that Yoga was not limited to some breathing techniques or standing on the head, but that it helped us to lead a life free from tension and disease. We also related the various community services they were engaged in to our own practice of Karma Yoga.

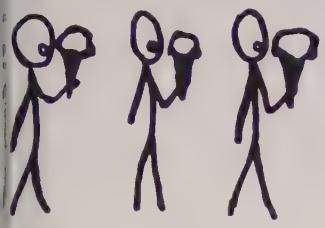
Despite the outward differences in each of the groups, the basic underlying need was the same - the soul's longing for peace and happiness. By seeing that everyone is essentially looking for the same thing, we are learning that it is primarily a matter of approaching the subject of Yoga to fit the group's taste and temperament, and speaking in a manner they can relate with on a practical level.

However, with all this "relating" and "instructing" and "emphasizing", we are trying to keep in mind that none of us are teachers. We see that it is honesty and unpretentiousness which moves souls more than our "powerful spiritual discourses". So, feeling Swamiji in our heart, we can just try to allow the St-Chid-Ananda (Truth, Knowledge, Bliss) to flow through His vessels.

URDAY NIGHT AT THE ASHRAM

Hartford I.Y.I. news

OM... Anna poorna....



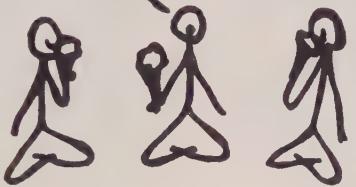
Jai Sri Sat Guru
Maharaj Ki! Jai



considered a holy food, and the
is the most nutrictious part,
y freezing it all the prana is
in



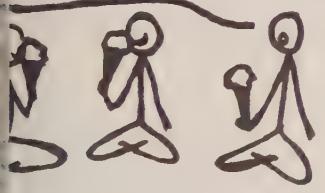
Since everything is God, we
should see him as the desire and
enjoyer



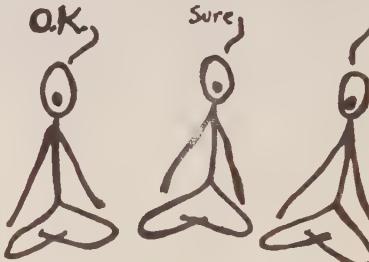
That's right. And the Gita says that
it is only the gunas of the sense-
objects mixing with the gunas of
the senses. Our true Self remains
untainted



miji says that starving
senses isn't Yoga. They
ld be given their rightful



Would anyone else like a
little more?

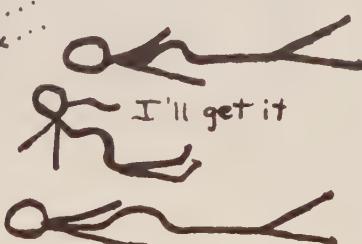


hen, we ate the whole thing

I'm feeling a bit tamasic

bowels won't move for a week

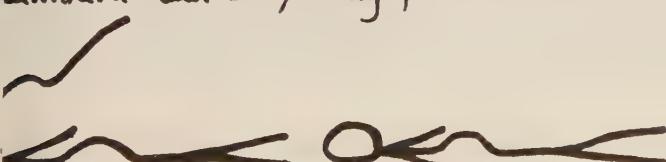
Knock...
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Knock...



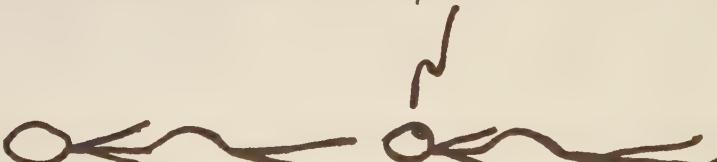
"I have to speak with someone
very badly. I am at a point of
despair. I hate my job. My
boyfriend has just left me. My
body is very sickly. Can this Yoga
help me?"



kan, you would think that people would
the nature of this world. Attachment
samsara can only bring pain



Vivekan, our hearts must be filled with
compassion. It is very hard for the embodied
soul to cross over this Maya. Be merciful.



YOGAVILLE WEST

In the past few months the Ashram has grown in many areas. Two industries were created to help support the community: the sewing of meditation outfits and the production of natural foods. The "sewing scene" is the work of a number of excellent seamstresses who make these beautiful outfits continuously to keep up with orders. Integral Yoga Natural Foods bottles oils and olives, makes a variety of unusually good nut butters, and bakes a line of bagels which enjoy universal popularity wherever introduced. A number of new product lines is being researched.

Now that the extensive remodeling is completed, our natural foods industry has a beautiful and efficient new facility. Almost everyone in the Ashram family had a hand in the construction, cleaning and painting. Production is again underway -- and all in our own building. A dedication ceremony was held April 1st, and the facility was named Kamadhenu, the wish-fulfilling cow. The Ashram vegetable garden was dedicated with a day of planting, prayer and chanting. Swamiji planted the first seeds in a planter box during his stay.

The Integral Yoga Natural Foods Store was moved from San Francisco to Calistoga, nearer the Ashram. Community interest in the store is flourishing and it was recently remodeled. In addition to a complete line of natural products, the store carries baked goods and confection made by our food industry. An offset press was donated to the Ashram and soon we will be publishing Swamiji's teachings, as well as taking on commercial print jobs. In a short time, Swamiji's lectures will also be available

to the public on cassette tapes.

The Ashram weathered an extremely rough first winter, one of the coldest and wettest on record. As the plumbing froze and the pipes burst, all of us were presented with countless opportunities to "adapt, adjust and accomodate". Numerous snowfalls included a fourteen-inch storm in December. In January we mourned the passing of Arnold, our faithful sewage pump, who burst into thirty-foot flames at the height of his accidental conflagration. Outdoor chemical toilets have now become a regular feature of Ashram life while we await the completion of plans for an adequate all-year sewage system.

Swamiji's mid-winter arrival marked the beginning of spring for all of us. His frequent satsangs, loving attention and constant involvement in all of our "troubles" were such an inspiration that "Yogaville" was transformed into "Satchidananda Ashram" by the end of his stay. What has been called the "Integral Yoga Institute" here will soon be a state-wide corporation -- "Satchidananda Ashram of California". We are striving to create an organization which may perhaps from the outside look like any other organization, but which bears within that Higher Consciousness we are all seeking -- an organization which will provide the structure for us to live and spread Swamiji's high ideals and his practical path towards realization. During his stay he gave the first formal Brahmacharya Diksha (pre-monastic initiation) to fourteen American brothers and sisters, formulated the Ashram program and firmly established the spiritual vibration to be kept alive by our own constant efforts and practices.

Our beautiful new Satsang Hall was completed shortly after Swamiji's

rival, incorporating many of his suggestions. A train of eminent guests have blessed the Ashram ever since -- Sant Keshavadas and his family, a group of Bhajanists from Calcutta, Swami Sivalinga, Mohan and Camilla Arilela, and Sohini, Swamiji's inspiring disciple for 22 years.

The end of Swamiji's stay at the Ashram occasioned several beautiful events. The first was a brief, unexpected visit from our dear friend, Brother David Steindl-Rast. Swamiji and Brother David, who is a Benedictine monk, gave a joint satsang on the monastic life. Monkhood was implemented by matrimony when Swamiji conducted a group wedding for fourteen beautiful couples. Of the Yogaville members, Brahman married Lakshmi and Sudharman married Malathi. The Ashram now has nine couples, who between them have six small children. Seven Brahmacharis, ten Brahmachar-

inis and five renters bring the current total to 46 souls living at Yogaville.

Bushels of vegetables now pour forth from the Ashram's garden, now a jungle of beans, squash, tomatoes and greens. Edible wild plants such as nettles, nasturtiums and lambs-quarters are also being used.

Most Ashramites have now found jobs in a local community as waiters, receptionists, cooks, etc., to help make the Ashram financially self-supporting.

A Memorial Day Weekend Retreat was held nearby, followed by an all-California IYI gathering of some fifty Integral Yogis. We are currently offering a backpacking Retreat in the Sierra Mountains. For more information about our programs please write to the Ashram, Siegler Springs, Middletown, Cal. 95461.

Om Shanthi



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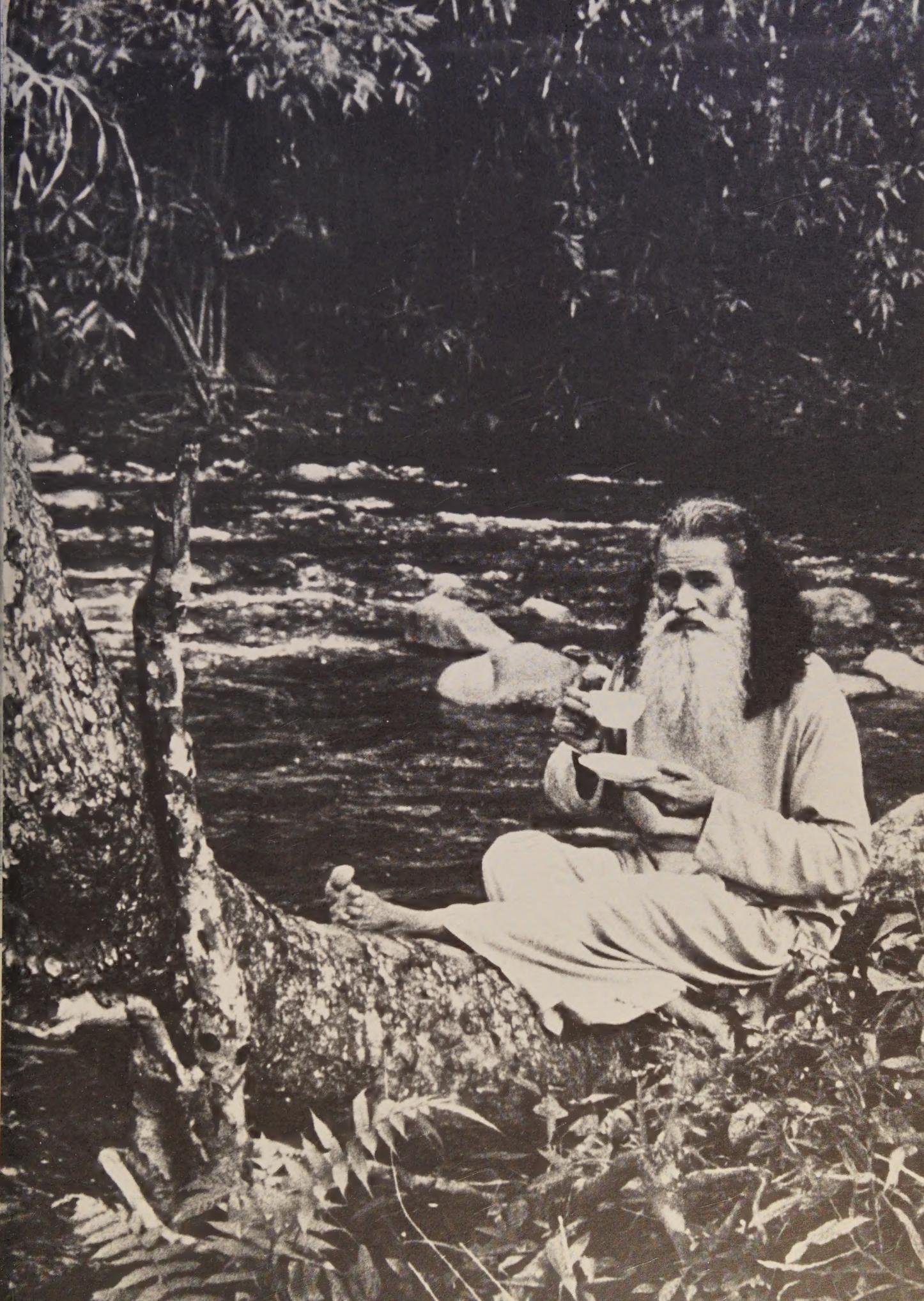
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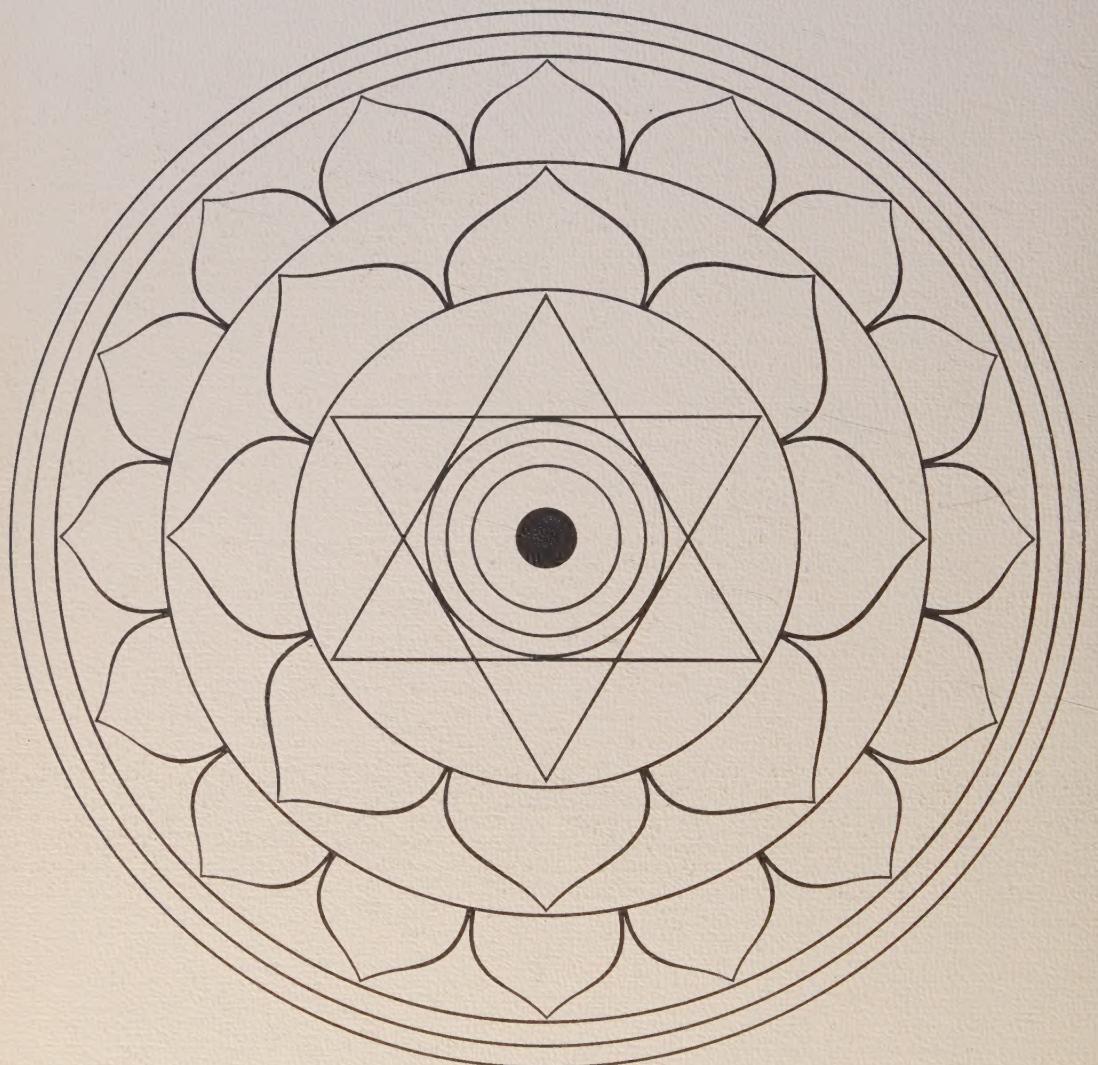
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